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*The Waldenses.*

HAD this people, prior to the reformation, an order of ecclesiastical officers, who were mute presbyters, or lay-elders? This is the subject of the following investigation.

That a secluded christian people had inhabited either the valleys of the Alps, or the forests of Germany, from the days of the Apostles, without connexion either with the Roman or Greek Church, has been often asserted but never shown. The people of Piedmont, and those of Bohemia, have with justice claimed an existence respectively, prior to the time of Waldo. His followers flying from persecution in the South of France, have often found sanctuary with both; and all of them have been persecuted under papal bulls made against the Waldenses. But whilst a similarity of doctrines obtained among them, they lived under different civil, and ecclesiastical governments; their creeds, articles, confessions, and discipline, though in substance allied, were not identically the same. To escape the confusion, which exists in the histories of the Waldenses, this name must be used only for the followers of Waldo, amalgamated as they are with the orthodox of Albi, and the consideration of them postponed to the successive accounts of the Piedmontese and Bohemians.

*The Piedmontese.*

Piedmont, named from the vallies  
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of the Alps, *à pede montium*, was subject to the Lombards, from the year 568, until 774, when Charlemagne destroyed the monarchy. It constituted a part of the German empire from that period until its dismemberment in 888. From thence till 919, all Italy was in confusion. In 936, Otho conquered Italy, and the vallies of the Alps remained under German princes till 1137, when they became the property of the house of Savoy; who were Counts till 1416, Dukes till 1713, and afterwards, by the acquisition of Sicily, Kings till 1796.

In these vallies the gospel was planted at an early period; and being a frontier of Italy, their religious government was that of the peninsula. But remote from the vortex of corruption, they tardily received innovations. They were still a constituent part of the Latin church in the year 817, and subject to the religious government of that age, which was episcopal. Claude in 815, had been promoted to be archbishop of Turin, the principal city of Piedmont, by Lewis the meek, the son of Charlemagne and emperor of the West. But whilst Claude submitted to the ecclesiastic supremacy, he denied the orthodoxy of the Pope. In the council of Frankfort 794, he had been active against image-worship, and had seconded the emperor's wishes to bring over pope Adrian the first, from the errors of the second Nicene council of 786. When in 823, this excellent man was accused of innovation, because he ordered the images



to be cast out of his churches, he declared, "that he taught no new sect, but kept himself to the pure faith." The truth was supported during his life, in Piedmont, against the corruptions of the Latin and Greek churches. He lived and died the Archbishop of Turin, in full connexion with the catholic church. Nor did the Piedmontese depart from the communion of that church, "so long as she did not attempt to force them to embrace her errors." The Piedmontese churches were episcopal before and during the life of Claude. His followers were persecuted by his successors in office, but not immediately; for Claude lived nearly to the dismemberment of the German empire, after which, the political confusions of Italy presented some defence against persecution, till the conquest by Otho. As this period was long before Dominic and his inquisition, it is not probable that the principles and doctrines of Claude produced a separation before the middle of the tenth century. Sir Samuel Morland, who was sent by Cromwell to the Duke of Savoy, in 1658, to mitigate his persecution of the Piedmontese reformers, has observed, that Claude left the lamp of his doctrine to his disciples, and they to their successive generations in the ninth and tenth centuries. The precise era of their separation from the Catholic church, we have not found; but no persecution appears to have been sustained by them under the German princes to whom they were subject, till 1137. If indeed that oldest document, which is furnished by Perrin, and by Morland, purporting to be a confession of their faith in fourteen articles, and which they place at 1120, were so old, that would prove a separation, before they came under the house of Savoy. But though in 1146, they were persecuted, and some of them fled into Bohemia, there is neither proof nor probability shown, that those articles were four centuries before the reformation. The twelfth was made against the doctrine

of transubstantiation, which we should not expect before the council of Lateran in 1215, or at the earliest, in 1160. The ninth, expressly against the error of Purgatory, which would seem to have been unnecessary, before the council of Florence in 1438. When these articles were made, they, no doubt, had still their bishops and priests, as there is not a word in them concerning church government. The followers of Claude must have retained episcopal ordination. The monk Rainerus names Belazinanza of Verona, and John De Luggio, as eminent bishops of the Waldenses about 1250; and is quoted by Perrin, as having written of the Piedmontese, in his account of heretics, that, 'they had a greater bishop, and two followers, whom he called the elder son, and the younger, and a deacon; that he laid his hands upon others, with sovereign authority, and sent them, where he would, like a pope.' This, Perrin denominates an 'imposture.' But the monk relates things of his own day, and his means of knowing the truth were better than those of Perrin.

The latter was averse to Episcopacy, wished to represent the Piedmontese and the reformers in France, as the same sect; and has actually concealed the Episcopate of Stephen, the last bishop of the Austrian Waldenses. What Perrin has gleaned in opposition to Rainerus, rather supports him. He says from Morel and Masson, of Provence, who were divided from the Piedmontese only by the mountains, and were more nearly allied to them than those of Dauphine; "The money that is given us by the people is carried to the aforesaid general council, and is delivered in the presence of all, it is then received by the *ancients*, and part thereof is given to those that are travellers, or way-faring men, according to their necessities, and part thereof unto the poor." These *Ancients* were clerical men and the *seniors*, or bishops, who ordained their preachers, like Stephen the last



of the Austrian Waldensian bishops, from whom the *Unitas fratrum* now hold their succession. The name bishop was generally substituted by some other word, as senior, superintendant, or perhaps guide, and leader; but was understood by Rainerus. The *Way-faring men*, who received an annual support from the people, through the hands of these bishops, were the travelling preachers whom they sent "where they thought good," to different and distant places in the countries of Europe, who were persecuted every where under the name of Vallenses and afterwards as Waldenses. What the form of the ecclesiastical government of the Piedmontese came to be is uncertain. Their preachers were called barbes and pastors. Their *guides* or *leaders*, if they were not the same with the ancients or bishops, were laymen of prudence, to direct the people, who lived under a catholic and persecuting civil government, whose fury they were often obliged to shun by fleeing to the mountains.

The assertion, that, "the office of ruling elders as retained in their churches is recognized in a number of places in Perrin," we cannot find supported, and believe to be founded in mistake. One place has been pointed out in his works, ch. 4, page 49, to show that there was a Synod, in which ministers and elders convened, "long before the time of Luther." But it proves to have been after the deaths of Luther, Melancthon, Bucer, Zuinglius, Peter Martyr and Cranmer. We do not wonder, that such mistakes should have been made, in reading the confused story of John Paul Perrin. He never lived either under the civil, or ecclesiastical government of Piedmont; he was a follower of Peter Waldo; lived at Lyons, and dated his works in 1618. He is a loose writer, without any talent for discrimination, and his credibility has lately been, and perhaps deservedly, impeached by the Rev. William Jones.

Morland mentions a manuscript

dated in 1587, seventeen years after the Synod last spoken of, which speaks of annual councils, and of one, at which there were one hundred and forty barbes; but no elders are said to have been present. We have found no Synods among them before the Reformation.—On the 12th September 1532, after the Augsburg confession had been made, and the protest signed, and after the people of the vallies knew, that the Waldenses of Dauphine and Provence, had sent their pastors George Morel and Peter Masson into Germany, to confer with Œcolampadius and Bucer, they held a general meeting at Angrogne, to hear the letters of those reformers, and then entered into articles accordant with the doctrines of the Reformation. But even there we find no mention of ruling elders or lay-presbyters. The intermediate unscriptural order did come in at the reformation, but we have found no trace of it before it. The resort to the history of the Piedmontese to prove lay-presbyters, appears therefore, to be entirely unavailing.

#### *The Waldenses of Bohemia and Moravia.*

In the ninth century, the ambition of the rival Pontiffs of Rome and Constantinople, occasioned efforts to be made by both the Western and Eastern churches, to plant the Gospel under their respective standards on the banks of the Danube. The sister of the king of the Bulgarians became, whilst a captive at Constantinople, a Christian. He sent thither for Missionaries and obtained Cyril and Methodius. Pastors also, afterwards went from Rome into Bulgaria. The attempt of the Roman see in the tenth century to render the Bohemians subject to their ecclesiastical government, produced resistance and persecution; but their ritual was at length received upon the express condition, that it should be in the Slavonian language. In this century, evangelical impressions were



made on the Hungarians, Dalmatians, Polanders, Danes and others. The Duke of Bohemia, Bolislaus, was a christian of the Latin church; his daughter, the wife of the Duke of Poland, persuaded her husband about 965, to become a Christian. But idolatry prevailed near the southern shores of the Baltic. In Pomerania, christianity was not tolerated, till the arms of Otho had prevailed in 1126. The people of Bohemia were averse to the Romish rites, preferring those of the eastern church, but in the twelfth century their zeal began to succumb to persecution. In 1146, some of the Vallenses, fleeing from Roman persecution in Piedmont, sought refuge among them. That Peter Waldo died in Bohemia in 1179, is not supported. The Bohemian christians, whilst with the Greek church, can with neither reason nor propriety, be supposed to have had lay-presbyters, for none such are found in that church; and so far as the influence of the Latin church prevailed with them, it could have had no tendency to produce an office, equally foreign to its principles and unknown in its government. During the reigns of the native kings of Bohemia, which terminated in 1305, and until the reign of the Emperor Charles the fourth, which began in 1346, the corruptions of the western churches had been generally adopted in Bohemia. The great number of orthodox professors, said to have been in Bohemia in the fourteenth century, must be a misrepresentation. The Catholic errors were afterwards resisted by the pious confessors, Conrad Stickner, John Militsh, and Matthew Janowsky all of whom died near the end of the fourteenth century, and by John Huss. The latter adopted the doctrines of Wickliff, was burned in 1415, and is accounted the founder of the society of *Unitas fratrum*; but the name and compact of union obtained not, till after the middle of the fifteenth century. These have been called also Waldenses, from their

union with those of Austria. These being Episcopal, there was still neither place for, nor the existence of lay-presbyters.\* In 1432, the council of Basil satisfied the Calixtins, who contended only for the cup, and terminated the war which followed the death of Huss; but his other followers, the Taborites, were not reconciled. In 1438, popery gained the ascendancy, by the establishment of the Austrian line over Bohemia and Hungary; and the termination of the Greek Empire by the Turks in 1453, prevented further efforts to return to the Greek church. Being cut off from ordination both from the Roman and Greek Churches; in 1467, the Brethren obtained episcopal ordination, for certain men chosen to be *seniors*, superintendents, or bishops, from Stephen, who was the last bishop of the Austrian Waldenses, (Vallenses) and was burned at Vienna in 1468.

This excellent, evangelical, and persecuted people, had more respect for sound doctrines, than scrupulous correctness in the matter of church government. Their prejudices have always been for episcopal government, even whilst groaning under the oppressions of Diocesan episcopacy. From the commencement of their new episcopate, which was about fifty years before the reformation, they had eight kinds of officers; *elders*, *almoners*, *inspectors* of buildings, *ministers*, *acoluths* (candidates for the ministry, who read homilies,) *deacons*, who preach, *presbyters*, or priests, who administer ordinances, and *bishops*, whom they denominate

\* "Postea iidem, scilicet Fratres Bohemi, seu Unitas fratrum cum reliquis quibusdam Waldensium, in confiniis Moraviæ et Austriæ agentibus, conjungendi, unitate inter eos ac confœderatione initâ. Unde commune Bohemis Fratribus Waldensium nomen," &c. "Patet veneratas eas ecclesias suos episcopos, vel Super-attendentes, primos cum ordinis tum potestatis prærogativâ; scilicet ministerii suis gradibus distinxisse," &c. Frederici Spanhemii Hist. Christ. Secul. XV, Lemma VII.



*seniors*.\* The confession of faith, which this people first presented to Ladislaus in 1508 and presented amplified to Ferdinand in 1535, and which received a preface from the pen of Luther, does mention "*elders*," but expressly as ordainers of ministers, who were therefore the *Seniors*, before mentioned. Their elders who were inferior to the almoners and inspectors, were laymen, not presbyters. If their deacons were preachers, their presbyters, who were of a superior order, could not have been laymen; if also, both were inferior to their *seniors*, being ordained by them, these were their bishops. It is very strange that a proof of the imaginary order of lay-presbyters should be attempted to be brought from a church, which held and still holds, not only the presbyters, but the deacons of the apostolic times to have been, by the nature of their offices, preachers of the word.

#### *The Waldenses in France.*

The south of France was the country of the Waldenses, properly so called. A few of the persecuted followers of Claude, the Vaudois, Vallenses, or Piedmontese had fled over to Provence, and enjoyed peace. Among these, Joseph preached with success; and in Languedoc, in the 12th century. The Josephists were prior to Waldo. Peter Bruis taught in the same strain, in the latter place, in 1130 and was

burnt at St. Giles. Henry was the successor of Bruis. Their followers were called Peter Brussians, and Henricians. In the same region Arnold, and Esperon, a priest, in the same century opposed the errors of the Romanists. All who held the doctrines of these reformers, and who lived near Albi, were called Albigenses; a name, by which all of this faith, who lived westward of the Rhone in France, were called, as others on the east of that river were distinguished by the name of Waldenses.\* These were so called from Peter Waldo, a layman of talents, learning, and piety; who abandoning merchandise at Lyons, began to preach the gospel in 1160. His success produced the anathema of Pope Alexander, the third, against him and his followers. These fled over the Rhone into Provence, into Piedmont and into Germany, and Waldo after three years concealment, fled into Picardy and afterwards to other places. They who took refuge in Piedmont, were denied, by the house of Savoy, that toleration, which the natives of the vallies enjoyed, holding similar doctrines. The Waldenses in the south of France, multiplied in concealment. From 1305 to 1362 Avignon was the seat of rival popes by which circumstance they were greatly exposed. In 1380 and 1393, they were furiously persecuted. In 1478 Lewis XI directed letters to the governor of Dauphine for their relief, but in 1484, those who inhabited the valley of Loyse, were almost literally exterminated by the Archbishop of Ambrun. The oldest confession of faith of this people may be found in Bray's Perrin† and in Sir Samuel Morland‡ in different English translations, in twelve articles. It was furnished by Du Molin, and had been made at some period before the reformation, but how long after the

\* Perrin, p. 64, says; "at the time when the doctrine of John Huss was received and entertained there, the ministers, *elders*, and protestants of Bohemia say" &c. And in p. 66, speaking of the martyrdom of the Austrian Waldensian bishop Stephen, he calls him *an elderly man*." In p. 19, he says, Aldegonde relates, that; "there was a certain man called Bartholomew, born at Carcassone (*in France*) who founded and governed the Churches in Bulgaria Croatia, Dalmatia, and Hungary, and ordained ministers," &c. Perrin must have known, that these *elders* and *clergymen*, were bishops, but writing a century after the reformation, he wishes to cast a veil over the government of those churches. What confidence can be placed in such a writer?

\* The Paulicians were called also Albigenses, because condemned by a council held at Albi in 1176.

† P. 2. B. 1. C. XIII. p. 24.

‡ p. 37—39.



death of Waldo is not known. The fifth article alone touches the subject of government, is opposed to the catholic hierarchy, but neither elders, nor presbyters of any kind. A paper which Sir Samuel\* denominates "The ancient discipline of the evangelical churches in the vallies of Piedmont," Perrin† who was a Waldensian, gives as "The discipline under which the Waldenses and Albigenses lived." It is allowed by both to have been several hundred years before the reformation. In it purgatory, transubstantiation, extreme unction, and confirmation are all rejected.

The opinions of these historians of facts passed before their day, are little to be trusted—their documents alone are valuable. In this discipline are contained, in the second and fourth articles, these words: "amongst other privileges which God hath given to his servants, he hath given them this, to choose their leaders, and those who are to govern the people, and to constitute elders in their charges, according to the diversity of the work, in the unity of Christ, which is clear by that saying of the apostle in the epistle to Titus, chap. 1. *For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.*" In article 5, "Rulers and elders are chosen out of the people, according to the diversity of the work in the unity of Christ," &c. Perrin omits the catechism, which constitutes the fourth article. In Bray's translation, these things are thus rendered: "amongst other powers and abilities which God has given to his servants, he hath given authority to choose leaders to rule the people, and to ordain elders in their charges, according," &c. "We choose among the people rulers and elders according to the diversity of their employment, in the unity of Christ." Perrin also

gives from 'book of the Pastors George Morel and Peter Masson,' the same who were sent from Provence into Germany to consult the reformers in 1530, the like account; "Amongst other powers which God hath given to his servants, it belongs to them to choose guides of his people, and elders in their charges, according," &c., ut supra. By elders in their charges, must have been intended pastors, who were elders in the scriptural sense. They certainly had pastors, because Morel, Masson, and Perrin were such, and the flocks could have been the charges of no others. The quotation from the epistle to Titus, which is a direction to ordain elders, brought as an authority for the office, also evinces the correctness of this construction. The terms, constitute and ordain, used with elders, and not with rulers and leaders, discover an additional proof, that the elders were the preachers, or pastors of the churches; and that such leaders and rulers, being neither said to be constituted, nor ordained, were consequently not elders of any kind except in the appellative sense. The single question on these passages must be, whom, or what must we understand by the "leaders, and those who are to govern the people;" which is Morland's translation of "*Regidors del poble*," the words of the discipline. Perrin's copy, or translation, has been rendered by Bray "leaders to rule the people;" and the expressions of Morel and Masson are translated "guides to the people." These were therefore under every view, evidently laymen, chosen to advise and support the people, under the dreadful persecutions, to which they were so often subjected. The same kind of prudent men were selected also among the Piedmontese, for the same purpose. If Perrin and Morland be each correct in their title prefixed to this discipline, then the Waldenses obtained it from the Piedmontese. Neither in the vallies of the Alps,

\* p. 72.

† B. v. c. VII.



nor in France, had the pious presbyters, who were ordained over their congregational assemblies, wisdom, or experience, sufficient to guide such multitudes, under the pressure of persecutions, scarcely second in malevolence, fury, and cruelty, to any that have been in the world. Unless the elders, mentioned in the passage quoted by them, were preachers, Titus ordained none in Crete; by elders, therefore, pastors must have been understood; and they seem to have availed themselves of the other general terms, as an authority for the choosing of guides, to *set in order things which were wanting*; and save them from that extermination, which the antichristian hierarchy ever meditated, and unremittingly pursued; for in later times the edict of Nantz suffered the cion to grow, only that by the nefarious revocation of that statute, it might be the more effectually extirpated.

J. P. W.

For the Christian Spectator.

*The course of the hypocrite in neglecting prayer.*

The scriptures teach that though the hypocrite may for a season call upon God in prayer, he will eventually discontinue this practice. "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"

Probably no one ever deliberately resolved to leave off praying; or ever wholly relinquished the practice at once. The neglect is usually very gradual;—so much so as to be scarcely perceptible to the person himself.

After the hypocrite has lost the feelings which attended his supposed conversion, and has been again immersed in worldly concerns, he begins to find excuses for neglecting prayer. Business crowds, or com-

pany interferes. Occasionally therefore the customary devotional service is dispensed with; and the omissions, which were at first seldom, after a while become frequent. Still, his hope is not at all shaken. For he imagines his case is clearly pointed out by these words of scripture; "I will have mercy, and not sacrifice." This comfortable assurance of God thus misapplied, not only serves to justify past omissions, but emboldens him to multiply them in future. He therefore goes on from bad to worse; still believing that his conduct is acceptable to God; for if he occasionally neglects one duty, it is only for the sake of attending to another more important, and more immediately pressing.

There are times however, when conscience alarms him, and he suspects that all is not right. He remembers his former resolutions, and his former practice; and the repeated commands of God to "pray always." But his fears are momentary; for he has an infallible antidote at hand. He allows that he has verily been guilty;—that he has in fact, too much neglected the important duty of prayer. Still he says, his disobedience was not designed, but inadvertent: nay, though he is now convinced that he was wrong, he thought at the time that he was doing right. His offence therefore, if considering all the palliating circumstances it can be regarded as an offence, is a very pardonable one. He is aware however that it is his duty to reform; and he resolves that in future, he will be more prayerful. To show too that his conviction of duty is complete, he kneels down upon the spot, and prays. He continues also for a time, to pray more frequently than he had done before. But as his nature remains unchanged, he soon returns as "a dog to his vomit."

After a lapse of time, conscience again alarms him; and he is distressed by the reflection that, notwithstanding his resolutions to the contra-



ry, he has continued to lead to a great degree, a prayerless life. He is now indeed convinced that something must be done. Upon searching the scriptures for direction, he finds it written; "Whoso confesseth and forsaketh his sins, shall have mercy." This course he determines to follow. He enters his closet; makes a full confession of his sin, implores forgiveness, and engages that with reliance upon the divine grace, he will in future serve God more as he ought. He rises from prayer much refreshed. His mind is relieved from his distress, and he feels a comfortable assurance that his sin is forgiven. He looks upon what he has done with much complacency. He regards himself as thoroughly washed from his filthiness. He becomes in his own view whiter, and he believes that in the sight of God he is a lovlier saint than ever. But his "goodness is as the morning cloud."

Again, some alarming event, a passage of scripture, or a searching sermon, set home by an accusing conscience, leads him to reflect upon his prayerless life. But he still clings fast to his delusive hope. And this he may easily do; for the expedients of self-deception are never exhausted. He now remembers to have heard it said, that the most pious Christians are not always in a praying frame of mind; and he knows that real Christians sometimes have lamentable seasons of declension. He concludes therefore that his neglect of prayer is to be traced to a temporary decay of his Christian graces; or to admit the worst of his case, he is only a backsliding Christian. His conversion was certainly genuine: God will yet bring him to repentance and reformation; and though he should make no very considerable progress in holiness, he will finally be saved.

In the mean time, his conviction of the duty and importance of prayer is very much weakened. As his time and attention are necessarily taken up by his worldly concerns during the

week, he believes that God will be satisfied, if he prays to him upon the sabbath. Besides, as his mind is freed from worldly cares on this day, he considers himself much better fitted for the devout and spiritual performance of the duty. But as he soon finds himself disinclined to pray upon the sabbath also, the rule of duty must be made still shorter. He now concludes that it is enough, if he prays to God in seasons of sickness and danger, and when he stands in special need of divine assistance; or in short, whenever he feels an inclination to pray. Thus he gradually settles down in the almost entire neglect of prayer; while his hope of heaven continues strong and bright. He is indeed now occasionally disquieted; though not often to any considerable degree, for the voice of conscience which once sounded an alarm, now speaks only in a faint whisper, and having often successfully imposed upon himself, he has learnt to do it with the utmost ease. If the question is at any time started in his mind, whether he calls upon God, his deceitful heart immediately answers that he does; for he frequents the public worship of God, and perhaps attends upon the devotions of the family; so that although it is true that he who does not call upon God, is a hypocrite, this does by no means prove him to be a hypocrite. If at any time, he asks himself how he can be a Christian when he lives in the habitual neglect of a known duty; his heart again replies, that all Christians have their failings; and why may not this be only the failing of a Christian. Moses spake unadvisedly with his lips; David was guilty of adultery and murder; and Peter denied his master; and surely the neglect of secret prayer cannot be a greater crime. Besides, although he may want this evidence of being in a gracious state, he has others,—and those that are completely decisive. His conversion had all the marks of genuineness; he has often exercised sorrow for sin; he leads a life of uprightness and integrity; the



Church have charity for him; and he is a Christian in the estimation of the world. With all this evidence it would be absurd in him to doubt the reality of his religion. So foolishly do hypocrites deceive themselves to their own destruction. L. J.

For the Christian Spectator.

*On Universal Salvation.*

There are two classes of Universalists, one who maintain that there are punishments in the future world, but not eternal; and the other that there are no punishments at all. Now, though there is at first sight a considerable difference between these doctrines; yet on a nearer inspection they appear to be of much the same character. Both are brought forward for the same purpose, to quiet the conscience in the commission of sin; the fear of a limited punishment hereafter has much the same effect as the fear of no punishment at all.

The argument in support of both these schemes is an *a priori* one. The abettors of them assume a knowledge of the operations of God before they come to consider his declarations; and when these declarations are found they must be all squared with ideas previously imbibed. In fact, the men of whom I speak do not attend to the plain assertions of the bible, but hunt up some passages which are acknowledged to be obscure, (such as 1 Pet. iii. 19.) and build their faith upon them. Now a fair interpretation of the bible, as of any other book, is, to explain the obscure passages in such a manner that they may not contradict the plain ones. If a writer declares in the plainest terms and in many ways, a particular truth; it is very unfair to throw aside all these plain declarations and resort to a passage of doubtful import to ascertain what his sentiments are with respect to that truth.

The question with the Universalist may be very much simplified by reducing it to a question of fact, and proceeding on the principles of the

inductive philosophy. With the bible in our hands acknowledged to be a revelation from God, it ill becomes us to sit in judgment on what God must do according to our feeble and short sighted notions of justice. We must take his own account of himself, and rely upon it. Like the philosopher who proceeds on the principles of Bacon and Newton, we must not presume beforehand on what is the character of the divine operations. We must be totally in the dark till we are enlightened from the proper source. We must patiently learn the facts developed before we can form our theory. Why should not this which is allowed to be the only legitimate method of reasoning in philosophy, be acknowledged also in religion? Can we pretend to know more about the unsearchable God than we do about some of his works? Can we ascertain from a previous knowledge of his character what will be the conduct he will pursue towards the subjects of his moral government, better than we can the laws which he has set in operation in the natural world?

The question respecting the extent of the atonement has nothing to do with the question before us; for whether the atonement be made for all or only for the elect, it still remains to ascertain whether there are no personal conditions of acceptance with God. A way opened for salvation is one thing, and walking in that way is totally another. The question then is, what is the fact as to individual salvation. And we are to settle this question, just as we do every other which has not come under our personal observation, by testimony. And what but the divine testimony is sufficient?

Nor is the question before us whether the eternal damnation of the wicked is consistent with the glory of God, or with the ends of universal benevolence. Of this we are not competent judges. We know nothing about God, except so far as he has told us; and certainly, if we profess



to take the scriptures for our guide, we should follow them whithersoever they lead us. For aught we know, the eternal damnation of the wicked, taken in connexion with the thousand other events in the divine kingdom from the beginning of the creation to the grand consummation of all things, will be a great display of God's benevolence towards intelligent beings in general. For aught we know, all the inhabitants of this world are a very small part of the creatures of God; and for aught we know, those who shall be cast into the bottomless pit will be nothing in comparison with the multitudes which no man can number, that shall shout hosannas before the throne of God. Of these things we are absolutely ignorant, except so far as God has told us. Until then we can look down the long vista of ages through a boundless eternity, and comprehend the vast chain of causes and effects in the kingdom of God, we have nothing to do with the question whether any particular doctrine is consistent with the divine glory or not, any farther than the book of God informs us. The glory of God and the ends of his government are not planned for a day. It is not for thousands of ages, nor for millions, that God's glory is concerned. It is for eternity. It is for the great whole of existence, which God only can comprehend. It is therefore highly unphilosophical and unsafe as well as unchristian, to undertake to determine what shall be for the glory of God, or for the good of his kingdom, by our own independent knowledge. We are absolutely ignorant on this question and cannot be informed except from God himself. Our concern is with matter of fact, of which we are competent judges. We can understand, if we please, the plain declarations of God's word; and these are sufficient for our direction. God will vindicate his own character.

Let it not be forgotten then, we come to the question before us, as a question of fact; and we have nothing to do but to take the testimony of

God to settle it. "What saith the scriptures," is the only inquiry which is consistent on this subject with the legitimate principles of reasoning.

On opening the bible we find that the same lips which commanded the apostles to preach the gospel to every creature, said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And lest we should mistake the meaning of this denunciation, the Lord Jesus has given us (Matt. xxv. 31. and onward) a particular account of the Judgment day.

I take it for granted that this is the judgment day which is mentioned in this passage, because no other event in the kingdom of God can answer to the description here given. It certainly cannot be the destruction of Jerusalem, as is alleged by some, because all the circumstances mentioned, are totally diverse from that event. There was not, on that occasion, an assemblage of all nations; nor were they separated one from another; nor was there any thing at all analogous to the sending away of one class into "everlasting punishment," (whatever be the meaning of that phrase,) and the receiving of the other into "life eternal." There is moreover, not even an obscure allusion to the destruction of Jerusalem any nearer the passage in question, than ten or twelve verses before the end of the preceding chapter; and that ingenuity which can bring together such distant points must be a wonderful talent indeed.

The Lord Jesus Christ informs us then, in the passage now before us, that he himself shall be the Judge when all nations shall be gathered before him, and that "he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." And then the particular sentence of condemnation or acquittal is distinctly made known. Now I ask here, *who* shall be separated one from another?



Not surely the devils from the human race, as is alleged by some ; for the devils are not mentioned in this place as having any thing to do with this day. *All nations* shall be gathered, and separated one from another. This is the answer which the passage itself gives ; and this is the only answer that can be given. Would it not be exceedingly unnatural, and contrary to the use of language, for the Saviour to say, ‘before him shall be gathered all nations and he shall separate them one from another,’ meaning at the same time that the devils should be separated from the human race ? Suppose a man should say that the inhabitants of a particular town should be gathered into a certain place, and separated one from another. Would he mean by it that other people should be separated from these ? or rather that these should be separated from each other ?—Besides, one of these classes are doomed to be companions of the devil and his angels. Can any man believe that all this sublime description terminates thus ?—that the devil and his angels are to be the companions of the devil and his angels,—a mere truism, an identical proposition ? Can such trifling as this be ascribed to the Lord Jesus Christ ?

Let us look now to the conclusion of this subject. ‘These shall go away into everlasting punishment : but the righteous into life eternal.’ Here then is the turning point. What is the meaning of this passage ? Whatever it be, this is the declaration of a fact concerning the issue of the awful day described.

I do not expect to be met here with the criticism which is so often in the mouth of the ignorant who attempt to advocate the doctrine I am opposing, that the words *everlasting* and *eternal* are of different signification, because most of those who read the Spectator must be aware that the word in the original Greek is precisely the same for both ; these English words being considered by our translators as synonymous, and the change being prob-

ably made for the sake of euphony. Does then the passage before us mean that one of the states described by it is interminable, while the other will come to an end ? If so, why is there no notice given of such a meaning ? The very same qualifying word is used for one that is used for the other. They are placed also in exact opposition to each other :—so that if one of them has a termination the other has too. You have as much right, according to the well known principles of language, to say from this passage that the happiness of the righteous shall come to an end, as that the misery of the wicked shall come to an end. Here then is a declaration of the fact, that God will punish the wicked in an interminable manner. Now, I must be allowed to remind the reader, we have nothing to do with the question whether such a punishment is right or not. It is a mere question of fact that lies before us ; and God himself will settle the right of it at another day.

Again—“He that believeth not the Son shall not see life ; but the wrath of God abideth on him.”—John iii, 36. Is such an absolute assertion as this to be construed as meaning, that he shall not see life till a great number of ages of suffering shall have expiated his sins ? And are we to be told here that the wrath of God does not *abide* on unbelievers, but that the time will come when it shall be taken away ? Suppose this text had said, He that believeth not the Son shall not see death ; but the approbation of God abideth on him ;—would any one then attempt to say that it meant the contrary ? No, reader, the whole race of unbelievers would take their stand on it, and plead with some shew of correctness a reprieve from the condemning passages of the bible.

It is said of the wicked in the future state of existence, that “their worm dieth not, and their fire is not quenched.” Though this is admitted to be figurative language, yet it cannot mean less than extreme suf-



fering. Nothing could more affectingly describe the endless torment of an accusing conscience than this.

Suppose then for a moment, that the whole philosophy of language, with respect to the use of the word *everlasting*, in the bible, were abandoned. Suppose it were conceded that because it means a limited duration when applied to the hills, the Levitical priesthood, and other subjects which in their very nature are perishable, that therefore it means the same when applied to the human soul, and other subjects which are not perishable;—what then shall be done with the great variety of forms in which the misery of the wicked is declared to be without end? An opponent would gain nothing even from this large concession, which would make war with the principles of language. He would still be met with declarations like those I have adduced above, where an endless state is affirmed without the use of this word. So that the doctrine of endless punishment would still stand, on the firm foundation of plain declarations of God, as matter of fact.

It avails nothing here to say, as is often said by the advocates of the doctrine I am opposing, when hard pushed by scriptural argument, that this is unreasonable, unjust, tyrannical, too much to bear. These are not the subjects in debate. I am *only* inquiring for matter of fact; and whether we see the reasonableness of this fact now or not, God will shew us at last that he is right, and the world wrong. God will proclaim before an assembled universe at the Judgment day, his hatred of sin, and his determination to punish it; and mankind will see that he is right in so doing, and that his glory and the good of his vast dominions will be promoted by such a procedure.

Now these few plain declarations of the word of God are as decisive on the question before us, as a thousand. It is sufficient that the fact

stands here. Innumerable other passages indeed, might be adduced; and it might be shown that the whole tenor of the sacred scriptures is, "Say ye to the righteous, it shall be well with him—wo to the wicked, it shall be ill with him." It might be shown also that persons very similar to those who advocate the doctrine I am opposing, were opposed by the prophet Jeremiah, (xxiii, 17,) "They say still unto them that despise me, The Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you."—But I have proceeded as far as I intended. The question is not fairly met by those who would deny the matter of fact here proved, without showing that these passages, and others similar to them, mean something very different from what they appear to mean. It is to no purpose to resort to obscure passages to illustrate these plain ones. It is to no purpose to resort to inference in cases where the sacred writers speak of the future state of existence without guarding on every hand against an abuse of their language. It is to no purpose to infer from their silence in particular cases, doctrines contrary to their express declarations here. Nothing can disprove the matter of fact thus plainly declared but an invalidating of the testimony itself. And this must be done either by proving the bible a mere imposition upon the world, or by showing that these passages are not genuine, or that they do not mean what they say.

B. G.

#### A SERMON.

*A familiar discourse on the Parable in Luke, xvi. 19—31.—There was a certain rich man, &c.*

To minds of earthly mould, it seems strange that one may not do what he will, with his own; that he should be called to account for using as he pleases, the property *his* hands



have earned; above all, that he should be punished for either his prodigality or parsimony. Therefore, when Christ taught the Pharisees that God or mammon must be abandoned, and that ungodliness, no less than vice, is destructive of the soul, they derided him. This parable contains a forcible illustration of the sentiment, scarcely credited by the lovers of pleasure even now, that the honorable man of this world, who uses it neither to the glory of God, nor the good of mankind, is in no less danger of losing his soul, than the most flagitious.

The condition of this honorable man, is contrasted with that of a beggar, who feared God; not to give encouragement to the hopes of the poor while destitute of piety, nor to alarm the rich and honorable, who possess not the spirit of the world. Character, and not rank, causes the distinction between the righteous and the wicked in their final state.

We are presented first with a man of rank and fortune, living in ease and pleasure, not penurious but worldly, not one of those who ruin their families by intemperance, or their neighbours by fraud. It is such a man, as is commonly an object of envy, rather than aversion. But he was not of that class, who, whether they eat or drink or whatever they do, do all to the glory of God. He could not make the christian's appeal, 'whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's.' Though he does not rank with the profligate, neither is he elevated above men, whose description is, "not of the Father but of the world."

To shew that poverty and suffering, on the other hand, are no excuse for ungodliness, we have set before us next, a fellow creature, not merely without fortune but destitute of the necessities of life, a man diseased and destitute of medical aid. Without friends to provide for him, or limbs to carry him, he is borne to the rich

man's gate to be fed with the fragments of his table.

Who would not say, this inequality of condition was hard? who would not prefer the character and condition of the man of plenty, to those of the man of want? I can tell you. None would indulge such preference, did none abandon the law of faith, and walk by sight. None other than they who forget how short our time is, how precarious our circumstances, and how soon both the pleasures and the ills of this life, are over.

Whoever fears God, estimates the world, and life, and things present, and things to come, by faith, and therefore seeks first, the kingdom of God. All others, are governed by appearances, and therefore neglect the duties of piety, and the interests of the future, for present gratification. We must not charge God foolishly, nor in the most afflicted state seek counsel from the wicked. If the condition of men seem unequal, it is in no case hard. Our heaviest trials are lighter than our sins, and whatever our sufferings or our pleasures, they are not the recompense of our deeds. It came to pass that the beggar died;—happy end for the good man! But the rich man died also. Ah! said a man of fortune, of my acquaintance, 'that is the the misery of it, we must leave all.' That man will be able to say at last, Lord, Lord have I not eaten and drunk at thy table? But what will he profess unto him? Fools are we, to covet affluence, if it have influence thus to wed us to possessions which we must leave. Perhaps he thought the soul slept with the body, or perhaps he had a secret hope that they would suffer together, for a period only. I did not ask him. But I enquired of the word of God which makes no misrepresentations and it answered that the godly man though a beggar, was carried by angels to a state of rest, that the rich man lifted up his eyes in woe. Death makes no change then, in a man's disposition. He carries the same



temper, to the other side of the grave which he indulged on this. The soul that was holy, is holy still, and that which was filthy, filthy still. No new character is formed by its transition from the material world, to the world of spirits. The rich man makes no mourning for his *sins*. His affliction is, that he is in pain. Deliver a sinner from pain and he cares not for the honor of God. Deliver a just man from sin, and you shall never hear him complain of his sufferings.

What a change is here! From carelessness and pleasure on the one part, to thoughtfulness and remorse! From abjectness of condition on the other, to dignity and glory.

Why this difference? and why do we not enquire, and learn the answer now? why persist in waiting for the final reckoning, in order to return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not! Why, child of prosperity! forbid your friends to remind you of your latter end? why, fond parent, hide the truth from your children, till, to tell them of it, is to bring the miseries of the future, into the present life? Why teach them by example, to forget their dangers, and their duties, for fear of impairing their joys, till they are placed beyond the reach of recovering the image of God. The wretched man, however, cries for mercy. 'Father Abraham! send relief.' Unhappy men! who have none other, than Abraham to their father. But why may he have no mitigation of his anguish, why may not the beggar who ate of the fragments from his table, requite the kindness with one drop of water? We can only say, God had determined otherwise, and his counsel will stand. The sufferer is reminded therefore, that he has no ground of complaint. He chose his good things in this life, and he no less than the beggar received the gifts his heart desired. Had their preferences been one, the same had been their condition. He might

have taken Christ's yoke, and have found rest to his soul. He knew the determination of God, or might have known it. But now, the separation is made, the dividing line is impassable, and the pious friends who would gladly have helped, when counsel might have availed, are now forbidden to relieve him. Abraham does not command in heaven. God is king there, and intercessions for sinners, end with their probation. Prayers for the dead are useless in *this* world, they are so in the world of destiny. We are to receive, according to the deeds done in the body, not according to views formed after soul and body are separated. God has restricted the period of preparation for heaven, to the present life. Between earth and heaven, intercourse is practicable. Now therefore remember, is the accepted time; behold now is the day of salvation. Take fast hold of the instruction, let it not go.

The rich man, however, did not lose the feelings of nature, by the transition and by the sufferings of his soul, and though while salvation was possible he cared to no purpose for himself, nor for his brethren, he learned at length, that nothing but salvation is worthy of solicitude. The favour of a messenger to his Father's house, to inform them of his situation, was next his request. He would save them from fatal mistakes, concerning the nature and the means of life. We may be selfish, and we may be benevolent in our wishes for the honor and interest of our friends. We may consult the will of God, or our own pleasure only, in urging, and labouring for their salvation. But whatever our motives, no soul doomed to hell, can be supposed to possess the spirit of benevolence to man, of obedience to God: and if he carry not this spirit out of the world, and if suffering do not produce it, how should he gain it, *there*? His request is founded on the fear of their descent to the same place of torment. But it was a reflection upon God, as if he



had not done enough, to convince them of their danger, to dissuade them from their sinful preferences, and thus to prevent their ruin. Did not his brethren live in the same country with Lazarus? enjoy the same means of salvation? With what show of reason or goodness could he ask for them, any greater advantages than had proved adequate to the beggar's security?

Besides, a messenger from the dead could add nothing to the knowledge, or the arguments, of the living; and he who is impenitent under the grace of the gospel, would be so in heaven or in hell.

A solemn lesson to the man who lives in error, and yet rests his hope of impunity on the supposition that he governs himself by the law of evidence. Give him sufficient evidence of his error, and he will renounce it. Let Christ come down from the cross, said the Jew, or let a dead man speak, says the Gentile, and I will believe. Why not believe then, what the dead man has spoken, from the place of the wicked, what Christ has uttered in the person of the Father of believers.

Is there no evidence here? Yet how many men read this admonition and persist in the same course with the man of pleasure, covet the world as earnestly, and seek their own as fervently, and go down to the grave as quickly, and drop into perdition as certainly, only through unbelief! How many, carrying with them the temper they exhibit here, can desire, and wonder, and call on some pious ancestor, as ineffectually? Will you be of this number? let me shew you that if you will, neither the sight of heaven and of hell, or, what is equivalent in your view, a messenger from the dead, would tend at all to reform you. No testimony is so well adapted to this end, as that already furnished you in the gospel of Christ. I am not so weak as to deny, that if one of the venerable shades\* beneath my feet,

were to rise and stand up in my place, and tell you all that he has learned in the world of spirits, and found upon this statement an exhortation to repentance, the impression would be more affecting and durable, than is made by this discourse of Jesus Christ. But I deny that it ought so to be. The testimony of Parsons, Prince or Whitefield, would add nothing to the good reasons God has furnished you for immediate repentance. For after all, you would have the witness of only a man, and we know that the witness of God is greater. The bible is the word of God. Its doctrines, precepts, promises, threatenings, directions, descriptions, correspond with the character of a being, wise, holy, gracious, powerful. They are such as no creature could have invented—such as none could have any rational motive to invent. The wisdom, purity, grandeur and perfectness of the God there revealed, and the symmetry and comprehensiveness of the system therein contained, altogether transcend those of any other being and system. Whence, then, but from Him who is the source of knowledge, could the penmen of this book derive their notions of such a Being—of such a system? Either it was from God; or there is no God, in our conceptions. For there is none so great or powerful, wise or good, beside, and no scheme of thought so grand, as the character and scheme unfolded here. Is it the word of God? What could the rising dead be able to add to its matter? And if not wiser than God, what better means devise, to convince and persuade men? If not more merciful than God, how could he be supposed to wish the sinner additional testimony or information? This is a short argument, but is it not conclusive? What then have you to gain by further communications from the world of spirits? Let Whitefield rise, and, taking the

\* This sermon was originally preached over the grave of Whitefield and others.



place whence he has often spoke with tenderness and strength, tell you of all that the departed can have witnessed. Still you will need another witness, to prove that he speaks the truth. Unless he come from heaven, he is unworthy of credit, and, like the seducer in Paradise, would speak but to betray. That he came thence, would justly be suspected, did he either contradict or add to the revelation in your hands. In any case, to discard the word of Christ for that of a man, however venerable, or even for that of an angel from heaven, would demonstrate unbelief in God, and confirm the evidence of your delusion.

But if nothing would be gained in point of strength, and nothing in the matter of the testimony before us, what could be added to the nature and fitness of the evidence? That the event would be strictly miraculous, is not to be denied; but the gospel is confirmed by many such miracles, and the fitness of another of the same kind, is inconsistent with the supposition, that God has any just claim upon our faith. The demand of further evidence being unreasonable, the answer would be necessarily equivocal; and you would have as much reason to deny the evidence of a fact addressed to your senses, as you now have to doubt the sufficiency of the evidence addressed to your faith. God knows the nature and amount of evidence best adapted to the end for which he has spoken to man. To grant more, or other, than he has already given or promised, would be a confession that every man is faultless, to whom it has proved ineffectual. It would look like granting the unbeliever and the impenitent, a privilege for his obstinacy; and every such grant would be but an argument for still further demands.

To this reasoning let us add a few facts, and though argument fail, let not facts be resisted. Take the very case stated: for Christ makes no improbable suppositions. The rich

man was in hell. He therefore was convinced by experiment, that the penalty of the law follows the mere forgetfulness of God and his commands. But if the execution of this penalty produced no repentance, how absurd the supposition, that a bare statement of the fact, by a messenger to his brethren, should beget a humble spirit. You would say to him, were he sent to you from hell;—if you state facts, and would persuade me, give a proof in your own example. Are you sorry for your sins, and your negligence: if not, why come to us with an exhortation to repentance? On the other hand, were the messenger from heaven, you would answer, you have never been in hell; you know nothing of its torments by experience. Spare yourself then, the counsels we have already received from Jesus Christ, and the eye-witnesses of his resurrection.

But the experiment has been made. Saul calls for Samuel from the grave. The prophet rises, and stands up. From him, Saul learns his doom. Does he prepare accordingly to die? He sinks, on the other hand, into a state of despondence; he is driven to madness; his repentance is of the world, and, like that of Judas, worketh death. Had the rich man never heard of this? He was a Jew, and had probably read the sacred history of his nation. Why did he predict for his brethren, an efficacy in means which had wrought no salutary influence on himself?

Many of the Jews saw a dead man arise. They discovered no artifice in the case. We know not that they derived profit from the scene.

The people at the foot of Sinai, heard the voice of God himself. They were alarmed, but not amended. How vain the hope then, that you would allow to any species of evidence, new to you, in the manner of attestation, an influence more desirable than is claimed for that



which you resist. Acknowledge then, the justice of the reply to the sufferer, and to every unrepentant heart. If you are not reformed by the gospel, we must despair of your salvation, under means of your own prescription.

The compassionate God has devised for you the best possible means of salvation; and if these fail, you must make your bed with the rich man in hell. Is it too much to think of? What then, will it be to suffer? Is the apprehension insupportable to your *friends*? how intolerable will the experiment be to *you*!

Christ has spread these solemn facts before you, for the very purpose of influencing your conduct. He has done it in a manner the least likely to render terror prevalent over encouragement. He could not have given a sufficient revelation of the righteous judgment of God, in a manner less terrible; nor placed before you, more tender and noble motives than the gospel offers, to convert you to God. Why wait then, for other means of persuasion?

With no *better* advantages than the impenitent of this age, the rich man was required to be godly or die. You, if a sinner, are required to repent or perish. It was his practical mistake, that repentance is not necessary to happiness. Yours, is the same. You are not grossly immoral in the eye of man; neither was he. You give your fragments to the poor; so did he. But he chose his portion in the world, and you do so also. He was cast off, not so much because he had committed what the world call, great crimes, as because he lived to himself, and not to God. So, also, unless you repent and forsake the same course of impiety and selfishness, will God cast you off. When it was too late for prayer to avail even with God, he cried to Abraham. To whom will you cry for help in the day of darkness, when you can claim neither God nor Abraham for your Father? He did not charge God with injustice; he deserved all

he suffered. God is no respecter of persons. If you live and die like him, how can you escape the consciousness of similar desert, and the evils consequent on such a judgment?

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For the Christian Spectator.

*The Publican.*

It has been generally believed that our Saviour, in the parable of the Pharisee and publican, designed his description of the latter, to be characteristic of the true penitent. It has however been said on very respectable authority, that the description was intended to apply only to the character of a sinner under the influence of that conviction which commonly precedes repentance. That the former construction is the truth is to me entirely evident.

1. From the avowed design of our Saviour in the parable.

‘He spake this parable unto certain which trusted in themselves that they were righteous and despised others.’ The Pharisee, he must therefore have designed as an example of self-righteous confidence. To give effect to the picture, he places by the side of it, in strong contrast, the character of the publican. In this, he must of course have intended to draw the character of one who did *not* trust in himself that he was righteous, but was abased before God in view of his own sinfulness. Unless, then, a person who is not a true penitent may renounce self-confidence and be truly humble, the character given of the publican is the character of a penitent. Any other supposition is inconsistent with the design of the parable.

2. From the description itself.

The single trait of character with which the description of the publican is contrasted, is that which has been mentioned—the pride of self-righteousness. To exhibit this in a simple and prominent form, it is associated with those circumstances and qualities of character which the persons for whom the picture was direct



ly designed, most admired. The person was a Pharisee, one of that sect which more than any other was venerated among the Jews for sanctity. He was chargeable with no flagrant impiety or immorality; for he declared publicly, and therefore by reasonable supposition, truly, that he was not as other men, extortioners, unjust, adulterers, nor even as the publican. He also abounded in religious observances. He went up to the temple; the place which God has especially appointed for his worship. He went thither for the purpose of prayer; the employment which above all others became him. And there he made mention of his fasting twice a week, and giving tithes of all that he possessed; duties unquestionably important. The single fault in his character, and that which rendered it completely corrupt and odious, was the self-righteous pride which his every word and every action expressed. He went up to the temple; and there in the presence of God's holiness, he boldly stood, unawed by the Majesty before which seraphs veil their faces and their feet. To this awful Being he professed to pray; but not a petition did he offer, not an intimation of want did he express, not a single defect did he appear to feel. He did indeed make mention of sins; but they were only the sins of other men. Even the publican who was at the moment engaged in supplication to God, and of whom he is supposed to have known nothing, except that he was of a despised class of men, he reviled; and to that glorious Being, before whom Gabriel durst not bring a railing accusation against Satan himself, presumed to express his contemptuous regard:—while of his own feelings and fastings and tithe offerings, polluted as they were with the spirit of selfishness, he boasted, with the confidence that they were viewed by 'the Holy One,' with the same complacency as by himself. The proper contrast to this character is that of penitential self-abasement, or Christian humility;—and the features of such abasement,

we may confidently affirm, have never been so distinctively drawn, in any other language, as in the concise description which Christ has here given of the publican. He stands afar off in some retired corner of the sacred courts, as unworthy to mingle with the accepted worshipers of God. While his burdened conscience constrains him to pray, he presumes not, such are his feelings of shame and self-loathing, to lift up so much as his eyes to heaven. Nor does his sense of sinfulness awaken the feeling of shame only; but full of astonishment and indignation at himself, he smites upon his breast, and with these significant tokens of deep emotions, he pours out the prayer, 'God be merciful to me a sinner.' It is *mercy* which he implores. He is therefore sensible not only of the misery of his condition, as exposed to the sentence of the divine law, but also of the inexcusableness of his sins, and his desert of that sentence, as a transgressor of the law. It is mercy to be extended to him in the mere character of sinfulness, and therefore without respect to any thing good in himself as procuring it,—mercy free, sovereign, and absolute. It is mercy also, as the original implies, on the ground of atonement; and therefore, the mercy of God, is the justification of a sinner through the redemption of Christ. These comprehensive words 'God be merciful to me a sinner,' considered as the language of the heart, and such, in this case, they are supposed to be, express that humiliation for sin, that submission to the law, and that faith in God to justify the ungodly through an atoning ransom, which most essentially constitute the repentance of the Gospel, or the turning of the heart from sin to God.

The truth of this interpretation is settled beyond every reasonable doubt by the declaration of Christ, concerning the justification of the publican. I tell you this man went down to his house justified, rather than the other—that is, according to our idiom, *and not the other*. So



decisively do a multitude of passages in the scriptures declare, and so directly may it be inferred from all the peculiar doctrines of Scripture, that no impenitent sinner is justified, that we cannot for a moment believe our Saviour to have intended that the publican should be considered, when he went down to his house, impenitent. But no change of character between his visit to the temple and his return to his house is intimated. On the contrary his justification is mentioned as the immediate consequence of his prayer. His prayer was therefore the prayer of a penitent.

4. We are further confirmed in this construction of the parable, by the general instruction which our Savior derives from it. "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Are we not thus taught that every one who resembles the publican shall be exalted before God as an object of his peculiar favor? But will any one be thus exalted who is not a true penitent? If not, the character of the publican, is the character of every true penitent.

This parable was evidently designed to show the essential differ-

ence which there is between the two classes of men into which the visible worshippers of God, have, in all ages, been divided. The one class, trusting in themselves that they are righteous and despising others, remain under the sentence of the law; the other, abased for sin, and believing in him, who, through the atonement of Christ, justifieth the ungodly, are partakers of the grace of the Gospel. Pride is the characteristic of the one; humility, of the other. Ignorance of God, presumptuous boldness before him, insensibility to the evil of sin, self-glorying, self-preference, self-display, and proportional freedom in condemning and reviling others, whom, even according to their own principles, they ought rather to commiserate and pray for, are always among the most distinguishing features of the one; while holy fear, contrition, self-abasement, self-distrust, and a disposition to esteem others better than themselves, to give them full credit for their apparent virtues, and to mourn and pray over their manifest sins, defects and dangers, distinguish the other. Would that the christian world would make this parable, rather than creeds and forms, their standard of character!

H. R.

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### Miscellaneous.

*To the Editors of the Christian Spectator.*

In the number of the Christian Spectator for May, a writer asks the question, why are not ministers more eloquent; and he has with minuteness enumerated the obstacles to pulpit eloquence, and the means of overcoming them. As his views are in some respects different from my own, I will take the liberty of answering the question, in that plain manner in which a layman may be supposed to consider it, who has adverted to the subject only occasionally, and who looks upon it with the eye of common sense.

The errand on which the minister of the Gospel comes to the children of men, is the most important one within the conception of the human mind. The message he brings from the King of heaven and of earth, that God can be just, and justify him that believeth on the Lord Jesus, is calculated to excite the most profound attention, and the deepest interest, in the bosom of every child of Adam. Coming in such circumstances, and on business of infinite moment, shall we consider the minister of reconciliation, as standing on inferior ground for the display of eloquence, to the



lawyer, in a court of justice? Is the question, whether my neighbor or myself shall come into the possession of a portion of property, a more interesting subject of contemplation than the salvation of the soul? Is the effort to extend the government of law, one that will more completely absorb the faculties and powers of the mind, than the desire to continue and enlarge the empire of Jehovah? If the business and the enjoyments of time, can be put in estimation with the realities of eternity; if the tribunals of justice established among men, can be compared with the judgment seat of Christ; then may we consider the field of eloquence occupied by the lawyer, as being elevated to the same height, with that appropriated to the minister of the Gospel.

But although the message brought by the ambassador of the Lord Jesus, is of the most interesting character, is it usually delivered in such a manner, as to arrest the attention of those to whom it is addressed? I need not answer this question; my clerical friends will be able to answer it for themselves. I will however, undertake to reply briefly to the enquiry, why ministers are not more eloquent, and suggest what they should do to become so.

1. *They should preach to the consciences of men.* Though ministers speak with the tongues of men or of angels, and do not call up the attention of the sinner to the salvation of the soul, their labours are in vain, they spend their strength for nought. The sinner must be convinced that he has violated the law of God, and deserves its penalty; that unless he repents, and believes on the Lord Jesus Christ, he must perish; and that without holiness, no man shall see the Lord. Unless these great truths, and others like them, are impressed upon the conscience, unless the individual is roused from his lethargy of soul, nothing will be accomplished. He will not flee for refuge to the hope set before him in the Gospel, unless he feels that he is

in danger. He will not attempt to obtain the Balm of Gilead, or apply to the divine Physician to administer it, unless he believes that he is sick. He must be made to realize, that his heart is deceitful above all things, and desperately wicked. The law of God must be to him, as it ever has been to all others, a schoolmaster, to bring him to Christ. Now it is the very purpose for which the christian ministry was established, to declare these truths in a clear and convincing manner. But how shall this be accomplished? Shall the Messenger of God be afraid of offending the people, over whom the Holy Spirit has made him overseer? Shall he preach *himself*, and not the Lord Jesus Christ? Shall he prune and polish his sermons over and over, until their energy is frittered away, and lost? Shall he be more desirous of the applause of the critic, than of the salvation of his flock? Shall he be afraid

“to wound,  
The sinner’s heart with Hell’s alarming  
sound?  
No terrors on his gentle tongue attend;  
No grating truths, the nicest ear offend—  
That strange new birth, that Methodistic  
grace,  
Nor in his heart, or sermons, find a place.—  
’Tis best, he says, mankind should cease to  
sin,  
Good fame requires it, so does peace  
within:  
Their honours, well he knows, will ne’er  
be driven;  
But hopes they still will please to go to  
heaven.”

There is no preaching more popular than that which is plain and pungent; and although the impenitent man is uneasy while listening, yet his conscience tells him, that it is right; and he loves and esteems the minister, who in this respect does his duty. If asked the question, he will declare freely, that the denunciation is correct, which says, “woe unto him who doeth the work of the Lord deceitfully.” It is this kind of faithful preaching which will fix the eye and the ear of an



audience, in breathless attention, so that absolute stillness reigns. If this is not eloquence, I am ignorant of its character.

2. *They should preach their sermons, and not read them.* It has been customary in New-England, from time immemorial, for ministers to write in their studies, one or two sermons a week, which they read on the ensuing sabbath to their people. This custom has induced in many instances, a dull, monotonous manner of delivery; and it must necessarily produce this effect, to some degree, so long as the sermon is *read*. The custom I refer to, is by no means universal; the exceptions, however, are not so numerous as could be wished. If a lawyer of the greatest reputation should read his pleas, there would be but little curiosity excited among the people to hear him. If St. Paul had preached in this manner there is no reason to believe that Felix would ever have trembled. As the minister comes to his people on business of infinite moment, even with the offers of salvation from an offended God, so he must deliver his message with fervor and earnestness; he must shew by his engagedness, that he really desires, and ardently wishes, that they may inherit eternal life. Unless a good degree of animation is exhibited, his people will never give him credit for sincerity, and will pay but little attention to the instructions which he communicates. In this manner his usefulness is prevented, and the souls of his hearers are in danger of perishing.

Not only the manner of delivery, but the composition of a sermon, is materially affected by the custom of writing them. The man who enters his study and sits down to form a sermon, with nothing to disturb the deadness of the scene, will feel dull himself, and will therefore be miserably prepared to give fire and vitality to his thoughts. He may perhaps consult some "old divine," who has published a treatise, or sermon

on the subject he is considering, and try to raise his own heat by lighting his taper at a fire which never burned clearly, and which has long been extinguished; he may take down his common-place book, and look out and copy those passages which were selected for a well turned period, or supposed originality of thought, for a pretty conceit, or a handsome figure; but after all has been done; the sermon he has manufactured, will be full of

Trite, moral sea-saws, dull, as old.

But instead of this phlegmatic manner of composing his sermon, let the minister, after choosing his text, arrange in natural order the several divisions; let the skeleton be distinctly marked out and written down; a few of the leading thoughts, also, can be added, if it is desired. Let the whole plan be comprehended, and be familiar to the mind, and become the subject of thought. The bones and sinews will in this way be formed, and clearly seen, and easily referred to; then when he comes before the congregation, the sight of several hundred of his brothers and sisters of the human family, who must shortly come into the ark of safety, or perish forever; the amazing importance of the message he bears, as the servant of the Lord Jesus; and his own personal responsibility to deliver the whole counsel of God; will give life and animation to his manner, and vigor and pungency to his thoughts. He will now be more solicitous to save the souls of his flock, to guide them into the straight and narrow path which leadeth unto life, than he will be to search out for particular modes of phraseology, or exhibit the beauties of style. With a heart warmed by love to God, and a benevolence brought into active exertion by the circumstances in which he is now placed, he will find no difficulty in filling up the sermon. It will no longer be bones and sinews merely, but it will be clothed with flesh, and put on the appear-



ance of the living man. He will in this manner, speak as a dying man unto dying men; and if his flock be not saved, he will have delivered his own soul.

Where ministers preach in this manner, we do not find the audience regularly, at the commencement of the discourse, composing themselves to sleep, but where the commonplace book furnishes the materials for the sermon, a nap seems to be a matter of course. And shall it be asked which of these methods is productive of the most eloquence; let the success attending them give the answer. One of the most eloquent and successful preachers I have known, was in the habit for many years of preaching extemporaneously. He studied his sermons thoroughly, but set down upon paper, nothing except the text, and the general divisions, and sub-divisions of the discourse.—A preacher, now living, well known in this State, commits nothing to paper, but delivers his sermon in a regular, methodical manner, inattentive to the elegancies of style, but abounding in pungent appeals to the conscience, and affectionate exhortations to the heart: in this way he excites the attention of an audience to a degree of intensity, which no written discourse, read in the happiest manner, ever accomplishes.

By omitting to address the consciences of their hearers, and instead of this course, spending their strength in attempts *merely* to enlighten and convince the understanding; and by reading their discourses, instead of preaching them, ministers are perhaps in danger of losing their own spiritual-mindedness, and may not sufficiently consider what they declared to be their belief at the time of their ordination, that they were in their own view, moved by the Holy Spirit, to take upon themselves the office of a minister. They may almost forget, that every individual under their ministry, has an immortal soul, which must be saved or lost;

and that each one is moving on with the swiftness of time to the judgment seat of Christ. They may not sufficiently consider that what is to be done, must be done quickly; that whatsoever they do, they are commanded to do it with their might; that the day is soon coming, when they will be called upon to give an account of their stewardship; and that for every soul committed to their care, who is finally lost through their indolence, or indifference to their Master's cause, they must on that day, render a reason which shall be satisfactory to the Judge of quick and of dead, or they must abide the consequences of his displeasure.

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To the Editors of the Christian Spectator,  
MESSRS. EDITORS,

Though we live so far from the centre of the world, and girt in by the mountains too, we have heard something about the great *race* on Long Island. The newspapers, (for we have now and then one even here,) the newspapers told us a good while ago, that there *would* be rare sport upon an unparalleled bet; and lately, the result has been telegraphed from Louisiana to Passamaquoddy. Though you could scarcely have been Christian Spectators of the race, if you had tried, you have, I dare say, heard more about it than I can tell you; and yet, my fingers itch, to convey a few words, with permission, to your numerous readers, if readers you can retain after this. As every body went from every where, you may infer, perhaps, that I too was perched, *rara avis*, on some pine tree near by, or that with my wife and daughters, I stood behind the motley multitude, stretching my neck to its utmost longitude, and looking over a forest of heads and plumes of all colors, to see the sport. But I tell you, Messrs. Spectators, in good and sober truth, *I was not there*: and however strange you may think of it, my wife and daughters were not in the Pavilion. I can only speak from



hear say, *currente calamo*, or more technically, as I put my long goose quill "up to the top of its speed."

It was, it seems, one of the finest days of the season—the very "sun of Austerlitz." Not a cloud I suppose, sailed that way, to cast a momentary shadow over the brilliant and joyous scene. What a spectacle! The North and the South fired with the most magnanimous emulation, and marching briskly to the appointed rendezvous. Every town and almost every village from Georgia to Maine, (as the fourth of July orators used to say,) fully represented in this biped and quadruped Congress. See—New-Jersey, with immense re-inforcements from beyond the mountains and rivers, moving in solid columns towards the scene of action:—all the North River *afire*, and coming down in a day—New-York pouring out myriads, from all its eastern *vomitories*, and Connecticut launching all its *craft* upon the Sound, and hastening with sails, and oars, and sweeps, to the sandy arena.

*Fifty thousand* people, at least, on the ground; and then what princely betting! *Forty thousand* dollars to begin with; to *begin* with I say, for what signifies such a trifle, compared with the hundreds of thousands which it seems to be admitted on all hands, were staked upon the two four-footed champions of that proud day. O how thrilling and chilling and stilling the first heat! Henry half a length ahead—two to one against Eclipse if you dare—two to one agreed all round the course. Truly, Messrs. Editors, this must have been the most heart-stirring and patriotic gambling, that ever was seen in our country. Now I like things on a grand scale. Card playing, for fifties and hundreds, is a mean two-penny business, and the honorable managers of the race prohibited it. I never liked it, and am resolved that I never will. But there is something in tens and hundreds of thousands, to make one proud of the American character. Second trial,

Eclipse ahead, and now they stand heat and heat. Every jockey's, (I beg the gentlemen's pardon,) but every jockey's heart is in his mouth—the question is to be decided in eight minutes. It is decided; Eclipse against the world comes off *victorious*. And now where is the laurel, the niche, the monument, the bronze, for the northern champion; he has earned for himself an imperishable name. It must, it will go down to the most distant generation of horse racers, at least, if not a good deal further.

But I am running before my story. Let us go back a heat or two, and take breath. What added mightily to the sport was, to see the North pitted against the South; or if you please, New-York versus Virginia. How must it tend to obliterate all sectional jealousies, and tighten the silken cords of brotherhood, to meet every half year at the Washington and Union races, upon bets of half a million. If this does not preserve a good understanding on both sides of the Potomac, what can? In this view, how delightful are the prospects before us. A strife so friendly, so nearly equal in its results, cannot possibly stop here. Eclipse must run again, or pass for a foundered old coward. Even while I write, rumour says, that he is challenged to try his bottom at the seat of government, upon a purse of from 20 to 50,000 dollars.

But stop this galloping pen of mine, and stick to the turf on Long Island. Another thing which added surprisingly, it seems, to the brilliancy and pleasure of the scene, was the presence of a great number of Ladies, the *better* part of whom, I dare say, staked something on the occasion. You need not look so sarcastically at a body, Messrs. Spectators, for let me ask why should *ladies* be excluded from the sports of the race ground? Answer me to that if you can. And then answer another question, intimately connected with the foregoing. As it was city and country, all de-



lightly mingled in the most republican fraternity, and there were so many fine women of the town there, what right had any body to exclude those from the country?

Why sir, how must those ladies in the Pavilion, *and so forth*, have been enraptured, how must it have awakened all the finest sensibilities of the female heart, to witness the straining and panting emulation of the rival coursers;—to see them coming out last, all foaming and covered with gore! Verily, we have heard nothing for a long time, in this dull corner of the world, which has so forcibly reminded us of old Rome in her power and glory, when her sober matrons and tender hearted virgins, witnessed with a delight, bordering upon ecstasy, the gladiatorial shows and contests in the Amphitheatre. Who can tell how soon the American fair, will attain to the same enviable height of refinement and sensibility? It may be true that the blood which trickled down so profusely at the Union races was not *human* blood. It was nothing more, probably, than what such a desperate trial must needs draw forth from the lacerated bodies of the brute competitors. But who can tell, should the strife for mastery be kept up between the north and the south, with suitable spirit on both sides, who I say can tell, how long it may be, ere wives, and sisters, and daughters, will hear of other contests? These are only hints, you see, and I freely confess to you Messrs. Editors, that I have not nerve enough to carry this train of thought any further.

But to try another heat—it must be very delightful, to spend a few days, and a few hundred dollars too, if one has so much, in going to the races. If he has not hundreds, why, let him spend what he has and can borrow. *Fifty thousand days* is something to be sure—about one hundred and forty years; and might make a difference in loss of time, upon a moderate calculation of 20,000 dollars. But why speak of such a paltry sum? It is enough to provoke one to hear these

penny calculations, especially when the object to be gained is so immensely important. But you know if I don't calculate somebody else will. Who could stay away from such a race? I challenge the whole corps of your longwinded prosers to answer me that if they can. Who that went, could help spending from five to a hundred dollars, besides all the bets? If report be true, some hundreds of the spectators must have travelled from a hundred to a thousand miles, to the race ground. But why speak of *distance*, when it is agreed on all hands that *racing* shortens it exceedingly.

Among the moderate estimates of the knowing ones who were near the scene of action, I will just mention a fraction or two more, which I suppose some close calculators, will think ought to be reckoned in the general footing. It is said, that at least 20,000 strangers were in New-York at one time, on their way to the race ground; that they could not spend less, upon an average, than 20 dollars in and about the city. *Twenty thousand by twenty*; as you are quick in figures, and I cannot stop to multiply, without losing my distance, I must leave it with you to say how much it comes to.

Another thought, (for while one is upon the course, he must take thoughts as he can catch them, whether they are in place or not,) it may be urged in disparagement of the great match, that no little of the money which was gambled away, honestly belonged to creditors, who may find it very inconvenient to lose it; and that many a wife with her little children, will feel the gripings of poverty, thus induced, for a great while to come. Such moralizing may be *got up*, to discourage the noblest emulation, that ever glowed in the American bosom; but who will mind it? What are the claims of old fashioned justice, or affection either, when contrasted with the pleasures of a horse race? If I choose to stake five hundred or five thousand dollars, upon the issue, what right, according



to the laws of the turf, have my creditors, or my family to interfere? If I am the winner, and they all know I expect to win, why then I shall be so much the better able to pay the one, and provide for the other. But suppose the worst—suppose that I and a hundred others lose to any amount you please. The money only changes hands. It makes as many rich as poor: and how does it improve the morals of those who win! How sober and industrious will they be all the rest of their lives. Besides, those who lose at one race, will probably gain at the next, and so there will be a brisk and healthful circulation through the great body politic.

But I anticipate another objection. Whole sheets of small pica will be set up, about the dissipation attendant upon such a race, as that now under consideration. And indeed I cannot say, but that there might have been some trifling indiscretions, such as swearing, drinking, and the like; but then, I hate to see mountains made out of mole hills. It was all in good nature, I dare say, or if some sparks were elicited, by trifling collisions, it had a tendency, you know, to give life and warmth and variety to the scene. On this score, you had better be silent, for you will find every thing you can say about public morals and such antiquated things, treated with merited contempt. You will be spoken of in all decent company, as a century behind the age in which you live, and as a *blueskinned*, canting hypocrite.

Supposing, however, you should take my advice, and save your own reputation (which by the way I can hardly hope you will do,) but supposing you *should*, what a fine theme will the races furnish, to the managers and abettors of missionary and education societies! They will, ten to one, have the effrontery to calculate, how many young men, half a million of dollars would educate for the ministry; and they will talk about the good which these ministers might do in our own and other lands. They

will tell how many schools half a million would support among the heathen; and a thousand other things, to make weak people regret, that some part at least of what was spent at the union races, was not differently appropriated. But who that has any public spirit, will presume to put the civilizing and christianizing of the heathen, in competition with improving the breed of horses?

There is one consolation at any rate. Such temerity will not be permitted to show its head with impunity. It will be narrowly watched by those puissant guardians of morals and religion, who have so often proved and demonstrated, and what is more, asserted upon their honour, that it is very foolish and wicked to raise money for missionary purposes, since it will all be pocketed by the priests at home; and even if it could be sent abroad, it would do more hurt than good, because the heathen are much better off without the Christian religion than with it.

But I forbear. Many edifying thoughts will suggest themselves to your readers, which in the dust and hurry of the scene have escaped me.

B. H.

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For the Christian Spectator.

### On Pain.

PAIN is the handmaid of Mortality. She throws open the door, and man enters the theatre of life. There she forsakes him not—but amid the changes of his eventful drama, is often around his path, or within his bosom. His strongest lessons are impressed by her agency, and she sometimes forces him as a prisoner, to that 'hope which is an anchor to the soul.' There he bows meekly to her rough discipline, for he sees the 'captain of his salvation made perfect through sufferings.' When he prepares to quit this brief existence, she attends him. Hers is the shudder—the convulsion—the cold dew starting in drops from the temples—



the groan, with which he resigns this earthly being. Even when the 'silver cord of nature is loosed, and the golden bowl broken,' she is reluctant that their fellowship should be dissolved. She fixes her glance on the flight of the departing spirit. If it ascend toward a 'temple not made with hands,' she takes an eternal farewell: if it descend to the 'blackness of darkness,' she adheres as its companion forever. H.

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For the Christian Spectator.

*The Voice of the Spirit.*

The heart of man, in the hour of its pride,  
Mild Nature, the mother, addrest,  
'On the flowers of the vale, where fountains glide,—  
On the brow of the forest,—the curl of the tide,—  
And the cliff of the mountain where tempests hide,  
See the hand of a God imprest.''  
Slow Reason arose, with her finite chain,  
And her lamp as the moon-beam clear,  
'That Being who bridles the storm-stricken main,  
And gems the skies with their countless train,  
Is a Being for man to fear.'  
Pure Inspiration's ray sublime,  
Like the Sun from chaos broke,  
'Remember him now, in the day of thy prime,

Thy breath is a vapor,—a span thy time,  
And thy glory a wreath of smoke.'

Death hurl'd his arrow from the cloud  
Where pestilence curtain'd his way,  
On the throne of the heart its idol bow'd,  
The bloom of its beauty was pale in the shroud,  
And its strength the spoiler's prey.

A voice was heard:—'twas the voice of the dead!—

It was hoarse from the hollow grave,—  
'Oh! heed the things of thy peace, it said,  
Ere the worm is thy brother, and dust thy bed,

In the hour when none can save.'

Remorse, uplifted a serpent scourge,  
And Conscience asserted her sway,  
But the world, and the host of her vanities urge.

And buoy'd on the crest of their dancing surge,  
That rebel heart was gay.

Heav'n mourn'd and the harps of her blest ones sigh'd,

(Thus the rose sheds the dew-drop tear,)  
'The Son of the Highest for man hath died,

Yet still he exults in his guilt and his pride,  
Ah! what shall arrest his career?'

There was joy in Heaven!—O'er the angels it shone,

A smile from Jehovah glow'd,  
The 'still small voice' from the awful throne

Had breath'd on that obdurate heart of stone,

And the rock like a river flow'd.

H.

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## Review of New Publications.

*A History of the United States of America, on a plan adapted to the capacity of youth; and designed to aid the memory by systematic arrangement and interesting associations. Illustrated by engravings.* By Rev. Charles A. Goodrich. Hartford. S. G. Goodrich. E. & H. Clark. 1822.

*History of the United States.* By Rev. C. A. Goodrich. Hartford. Published by Huntington & Hopkins. 1823.

We cannot but wish favorably to

undertakings of this nature, as we doubt not the public are beforehand with us, in the expression of equal good-will. To illustrate whatever pertains to one's country and its institutions, is praise-worthy; nor is it much less so to encourage the well-meaning attempt, and to crown it with the meed of approbation, when successfully executed. Besides, it is well known that, as Christian Spectators, we are in the habit of turning aside, occasionally, *qua—molli divertitur orbita clivo*, into the walks of literature, to observe what is doing there,



to ascertain the *moral* effect : and we certainly need offer no apology, for bringing to the reader's reflection the dictates of so grave and chaste a preceptress, as the Historic Muse. We hardly know any branch of letters so well calculated as history, when written with a proper spirit, and in accordance with facts, to subserve the cause of morality and religion. Its lessons are peculiarly important to the young, as giving them a correct estimate of life, and of human nature in all its variety—as shewing them, how man has acted according to his own pleasure, and at the same time, how God has conducted the series of events, to bring about the purposes of *His* wisdom and grace. Speaking aphoristically, history is a record of what God has done, and of what he has enabled or suffered man to do, on the stage of the world. Even without the direct moral comments of the writer, which, however, are due, we can derive important instruction, and can hardly help being impressed with the grandeur or solemnity of the movements of Providence, in the disposal of nations. The view of past ages fills the mind with a sublime melancholy. We dwell with deep emotion on the actions, sufferings, and changes of those who were 'bone of our bone, and flesh of our flesh'—we almost regret that some of them should ever have lived to disorder the world with their crimes, and that others should have died, to leave it without the benefit of their active labors. There is something in the picture of the generations before us, of their manners, pursuits and attainments, of their mode of thinking and acting, of their religion, government and literature,—especially there is something in the recital of the deeds of our immediate ancestors, which, while it gratifies our curiosity, teaches us wisdom, by the comparison of their situation with our own. From the whole, we deduce conclusions, that have an important bearing on human happiness and virtue. From the infinite vari-

ety of aspects, in which history presents the dealings of Providence, and from the immense number of characters and incidents which it brings into view, it becomes a source of perpetual interest, instructing us no less in regard to the character of God, than the duty of man. The novelist, with all the license he possesses, to imagine such physical and moral combinations as he pleases, cannot clothe his subject with half the attractions which a reflecting mind attaches to true narrative. In short, it is here we learn political science and philosophy, we ascertain the necessity of government, the blessings of civilization, the progress of reason and society, and especially, it is here we see

‘a God employ’d

In all the good and ill that chequer life,’

and in all the events that have a bearing on the interests of religion. The historian who, by deducing the maxims of wisdom from the annals of past ages, shall help us more effectually to learn morality and piety, deserves our cordial acknowledgements. Whether he writes lengthened and elaborate details, or only compends of events, if he keeps this moral purpose in view, he becomes our essential benefactor. In agreement with these thoughts, we hasten to shew very briefly, how the author of the volumes named at the head of this article, has acquitted himself in presenting to us, and particularly to his young countrymen, a portion of American history.

The two books are substantially the same work. The latter is founded on the former, and differs slightly in its form, though abounding in a larger number both of leading facts, and minute details. The latter, as being more complete, will furnish us with the few extracts which we shall present to the reader. We would not, however, pass lightly over the former work. It deserves a separate notice on account of its adaptation to the use of academies and



schools. As there is reason to believe, that the study of our own history has been, in general, too much neglected by our American youth, we think that a desideratum which *has* existed, is happily supplied by the present work. Aside from the common attributes of a good history, which we shall soon point out, it offers, by means of its structure, some facilities that are well worth attention.

One of them is the separation of that portion of the narrative, which is to be committed to memory, and which is the outline of the history, from that portion, which is merely to be read with attention. The latter consists of those more detailed views which fill up the above outline, or carry on the general story. By this means, as the essential statements are given in a connected view, the pupil who commits them to memory, acquires a knowledge of the *entire* history of the United States. These summary topics, are presented in a form tolerably well condensed, though doubtless experience, and reflection would suggest to the author, some improvements, in this particular. The more expanded accounts, which are in a smaller type, are so contrived, as to give a peculiar interest to the leading thoughts, and to connect them with permanent impressions.

Another facility offered by the present work, as a book of education, is the division of the history, into distinct, and well-ascertained *periods*. Such an arrangement seems almost indispensable in regard to the recollection of dates, which is always an object in the study of history. It is important also in other respects, particularly as to forming in the minds of pupils, the habit of generalizing their ideas. The views which they will thus obtain will be clear and definite. To answer, however, the purposes intended, the periods should be distinctly marked, and must not be too numerous. We doubt not, that the author has made a judicious classification, sufficiently

marked, and comprehensive, considering the comparatively short period of American history.

To this account we may add, that the assignment of a certain portion of the history, to the *notes* which are appended to each period, is quite a convenience, in such an elementary work as the present. Information concerning the religion, manners, education, trade, commerce, &c. of the country, since it is not necessarily connected with the narrative of civil events; so it may well be embodied apart. By this means, the subjects treated of, are much more happily associated in the mind, and firmly retained in the memory, than by mingling them with the mass of other facts. The *questions*, also, following each successive period, which are omitted in the later work, undoubtedly have their value, in aiding the pupil to the proper answers to be given, in regard to the portions of the history which are studied. In a school-book, the *reflections* in conclusion, are important, since they are not only instructive in themselves, but shew the young, how to derive lessons, and deduce conclusions from whatever they read. In short the whole is formed on a plan of distinct method, and associated particulars, at once interesting, and useful to the young mind. The outline, though bold is judicious, as being sufficiently warranted, by the approved inductive philosophy of the present day. The filling up of an outline of this nature, admits of different degrees of perfection, according to the object in view, and the talents of the writer. In the present case, we are warranted in saying that the performance in this respect, is quite reputable to the author.

We shall now advert to the general characteristics of Mr. Goodrich's history, confining our remarks, more particularly to the recent work, or rather to the qualities common to both, but which are rather more predominant in that. The history commences with the discovery of the



continent, and is carried down to the close of the year 1822, embracing eleven periods. The first two periods, in which the author gives an account of discoveries and settlements, from the nature of the subjects, afford less scope for interesting details than the succeeding ones. Still they are enlivened with some sprightly narratives, and the story of Captain Smith, particularly, is told with good spirit and effect. The account of the Aborigines of the country, contained in one of the notes to the second period, is a handsome summary of most that is known, concerning their character, manners, employments, government, religion, and similar subjects. The notes in general, to this period, are well worth attention, from the mass of curious information which they include. From the article, *religion*, in these notes, we select the following statement, not as disclosing any thing new, but as exhibiting an important trait in the character of our ancestors, which we shall do well often to call to mind. Their extreme solicitude in founding churches, and supporting ministers, is an example worthy of imitation.

The special object of the New-England planters, in settling the country, was the enjoyment of their religious opinions, and the free exercise of religious worship, without molestation. Early attention was, therefore, paid to the gathering of churches, and the regulation of religion. They were Calvinists in doctrine, and Congregational in discipline. Each church maintained its right to govern itself. They held to the validity of Presbyterian ordination, and the expediency of synods on great occasions. From the commencement, they used ecclesiastical councils, convoked by particular churches for advice, but not for the judicial determination of controversies.

In each of the churches there was a pastor, teacher, ruling elder, and deacons. The pastor's office consisted principally in exhortations; upon the teacher devolved the business of explaining and defending the doctrines of christianity. The business of the ruling elder was to assist the pastor in the government of the church.

Early provision was made for the support of the ministry. On the arrival of the colonists of Massachusetts Bay, at Charles-

town, before landing, a court of assistants was held, and the first question proposed was, How shall the ministers be maintained? The court ordered that houses be built, and salaries be raised for them at the public charge. Their two ministers, Mr. Phillips and Mr. Wilson, were granted a salary—the former thirty pounds per annum, and the latter twenty pounds, until the arrival of his wife.

After the settlement of the several colonies, all persons were obliged by law to contribute to the support of the church. Special care was taken that all persons should attend public worship. In Connecticut, the law obliged them to be present on the Lord's day, on all days of public fasting and thanksgiving, appointed by civil authority, on penalty of five shillings, for every instance of neglect.

By the year 1642, twenty-two years from the landing of the pilgrims at Plymouth, there had been settled in New-England seventy-seven ministers, who were driven from the parent country, fifty towns and villages had been planted, and thirty or forty churches gathered.—pp 62, 63.

The story of Sir William Phipps, as told by our author, in his account of period 3d, will be read with interest.

The place of his birth, which happened in 1650, was a small plantation, on the river Kennebeck, at that time nearly the limit of the English settlements on the east. His father was a gun-smith, who had a family of twenty-six children by one wife, twenty-one of whom were sons, of which William was nearly the youngest. His father dying while he was quite a lad, he lived with his mother until his eighteenth year, during which time he was chiefly concerned in the care of sheep. Contrary to the wishes of his friends, he now indented himself as an apprentice to a ship carpenter, for four years, in which time he became master of his art. Upon the expiration of his service, he went to Boston, where he followed his trade about a year, during which he learned to read and write, and in which time he was respectably married. Failing of that success in his trade, which his enterprising genius coveted, he turned his attention to the sea, and during his first voyage, hearing of a Spanish wreck near the Bahamas, he directed his course thither, but obtained from it only sufficient to furnish himself for a voyage to England. On his arrival in that country, he heard of another Spanish wreck, in which was lost an immense treasure; but the precise spot of which was as yet undiscovered. Being sanguine in the belief that he should be more successful than those who had preceded him, in their attempts to discover it, he solicit-



ed the patronage of several persons in office, through whose influence he was appointed to the *Algier Rose*, an English trigate of eighteen guns and ninety-five men, in which, some time after, he sailed in quest of the wreck.

It often happens that Divine Providence, previously to crowning a man's exertions with success, involves him for a season in difficulties, and tries him with disappointments. This was strikingly verified in the case of Capt. Phipps. Not meeting with the success which he had promised his crew, they at length became mutinous, and on a sudden rushed upon him, while on the quarter deck, with drawn swords, and demanded of him, as the only condition of life, that he should join them in escaping to the South Seas, to engage in piracy. Although entirely unarmed, he stood firm and collected until he had fixed his plan, and then, with a courage bordering on rashness, rushed in upon their pointed swords, dealing his blows so judiciously that he felled numbers to the deck, and so awed the rest, that they consented to yield. At another time, finding it necessary to careen his vessel, he put into a desolate Spanish island, near to a rock from which a temporary bridge was extended to the ship. Mutiny was secretly working among his crew. While preparations were making by the carpenter for repairing the vessel, ninety of his men left her, and repaired into the adjoining wood, under pretence of diversion, but in reality for mutinous purposes. Here a plan was formed, which was, to seize Capt. Phipps, and the nine or ten men who were known to be friendly to him, and to abandon them to their fate on the island. Apprehensive that the carpenter might be necessary on their voyage, they sent to him, then at work on the vessel, and requested that he would come to them. On his arrival, he was apprised of their design, and threatened with death, should he not second their views. The carpenter, being an honest man, requested an half hour to think upon the proposal, and returning to the ship, accompanied by a *spy* from the mutineers, resumed his work. On a sudden, feigning himself severely distressed with pain, he excused himself, while he should hasten to the captain, who was below, for a *dram*. In few words, while the *dram* was getting, he discovered the plot to Capt. Phipps, and sought his advice. The captain bid him go back to the rogues, sign their articles, and leave the rest to him. No sooner had the carpenter gone, than Capt. Phipps summoned the men on board, of whom the gunner was one, and having briefly stated the plan in agitation, demanded of them whether they would share his fortune; to which they unanimously agreed.

All their provisions were on shore in a

tent, round which several guns had been planted, to defend them from the Spaniards, should any chance to pass that way. These guns Capt. Phipps ordered his men to charge, and silently to turn in the direction of the mutineers, while he should pull up the bridge, and, with the assistance of two or three others, bring the guns on board to bear on every side of the tent. Scarcely were these preparations ended, when the mutineers, flushed with their anticipated success, made their appearance. On their nearer approach, Capt. Phipps bade them advance at their peril: at the same time directing his men to fire, should a single one come forward. Awed by his decision, and the death-like preparations visible, they paused; upon which Capt. Phipps informed them that their plot was discovered, and that he was determined to leave them to that fate which they had designed for him and those of the crew who were too virtuous to second their villainous purposes. At the same time, he directed the bridge to be let down, and the provisions to be brought on board—while some of the men should stand with matches at the guns, with orders to fire should a single mutineer advance. This unexpected reverse, and especially the prospect of a certain, but a lingering death on a desolate shore, had the effect to subdue the mutineers, who now on their knees besought his pardon, and promised obedience to his orders. Unwilling, however, to trust them, Capt. Phipps tied their arms one after another, and, when all were on board, immediately weighed anchor and sailed for Jamaica, where he dismissed them. From this place, having shipped another crew, he sailed for Hispaniola, intending to proceed in search of the Spanish wreck; but his crew proving unfit, he returned to England. Through the assistance of the duke of Albemarle, and other persons of quality, he was furnished with another ship and a tender, with which he sailed for Port de la Plata, where, after completing his preparations, he proceeded in search of the wreck. Having for a long time fruitlessly sought the object of his voyage, in the neighborhood of a reef of rocks called the *Boilers*, further search was about being abandoned, when, as one of the boats was returning to the ship, across the reef, one of the men, looking over the side, spied, as he thought, a *sea feather*, growing out of a rock: whereupon an Indian diver was directed to descend and fetch it up. But what were their surprise and joy, on his return, to learn that he had discovered several guns, lying on the bottom of the deep. A second descent of the Indian increased their joy still more, for, on his rising, he was bearing in his hand a *sow*, as they called it, or a mass of silver, of the value of several hundred pounds sterling. Tidings of



the discovery were immediately conveyed to Capt. Phipps, who, with his men, repaired to the spot, and, upon leaving the place, carried with him thirty-two tons of silver bullion, besides a large quantity of gold, pearls and jewels, over which the billows had been rolling for more than half a century. On his arrival in London, the property thus rescued was valued at nearly three hundred thousand pounds sterling; yet of this sum, such was his exemplary honesty and liberality, that, partly by fulfilling his assurances to the seamen, and partly by conscientiously paying over to his employers all their dues, he had left to himself less than sixteen thousand pounds. As a reward to his fidelity, however, he received a large present from the duke of Albemarle, and upon a representation of his enterprise to the king, his majesty conferred upon him the order of knighthood. Liberal offers were made to him by the commissioners of the navy to continue in England, but he had too great an attachment to his native country to think of a permanent residence in any other land than that of New-England.

James II. was at this time on the throne of England, by whom the colonies in America had been deprived of their charters, and under whose governours they were severely suffering from arbitrary laws, and excessive exactions. Pleased with Phipps, the king gave him an opportunity to ask of his majesty what he pleased; upon which, forgetting personal aggrandizement, he besought for New-England, that her lost privileges might be restored to her. This was too great a boon to be granted, and the king replied, "*any thing but that.*" His next request was that he might be appointed high sheriff of the country, hoping that by means of his deputies in that office, he might supply the country with conscientious juries, 'which was the only method,' says Mather, 'that the New-Englanders had left them to secure any thing that was dear unto them.' Having at some expense obtained his request, after an absence of five years, he arrived in his native country; but the king's government found means not only to set aside his commission as high sheriff, but also to raise against him such a tide of opposition, that he had nearly been assassinated before his own door. Finding affairs in so unsettled a state, and his own situation uncomfortable, he, not long after, took another voyage to England. Soon after his arrival in that country, James abdicated the throne, and the Prince of Orange ascended it. This event was the harbinger of better things to New-England. Having tendered his services to William, and rejected with disdain the government of New-England, proffered to him about this time by the abdicated king, he hastened his return to America, hoping

now to be of some service to his country. In the unsettled state of the colonies, his wisdom and influence were of great importance, and contributed not a little to forward the revolution, which issued in freeing the colonies from the tyranny of James and his ministers.

The latter part of the life of Sir William Phipps is rendered doubly interesting, by his openly espousing the cause of religion. At the age of forty, he was publicly baptized in one of the churches of Boston, and received into her communion. In an address on that occasion, in conclusion he observed, 'I have had proffers of baptism elsewhere made to me, but I resolved rather to defer it until I could enjoy it in the communion of these churches. I have had awful impressions from the words of the Lord Jesus, 'Whosoever shall be ashamed of me, and of my word, of him shall the Son of Man be ashamed.' When God had blessed me with something of the world, I had no trouble so great as this, lest it should not be in mercy; and I trembled at nothing more than being put off with a portion here. That I may be sure of better things, I now offer myself unto the communion of the faithful.'

King William's war breaking out at this time, he sailed upon the expedition against Port Royal and Quebec, related above. In the following year, he received a commission as captain general and governor in chief over the province of Massachusetts Bay. No appointment could have been more acceptable to the people. He came to the government, however, in unsettled times, and though his administration was marked by disinterestedness and liberality, it was his fortune, as it is the fortune of all in high stations, to have enemies. Too restless to remain at ease, they at length preferred charges against him to the king, who, though satisfied of his fidelity, considering it expedient to inquire into the case, directed Sir William to appear in England. In obedience to the royal command, he took leave of Boston in November, 1694, attended with every demonstration of respect from the people, and with addresses to their majesties, that he might be continued in his present respectable and useful station.

On his arrival in England, the cloud, which seemed to have hung over him, was fast dispelling, and the prospect flattering of his speedy return to his government, uninjured by the accusations of prejudice and calumny. But providence had now accomplished its designs in respect to him. He was suddenly attacked by a malignant disease, which terminated his life, in February, to the great grief of all who were acquainted with the generosity and patriotism, integrity and piety, that distinguished him.

The life of such a man is always replete



with instruction. It reveals to those in the humbler walks of life, the means by which they may not only arrive at distinction, but to that which is of far higher importance, an extended sphere of usefulness in church and state. Enterprise, exertion, integrity, will accomplish every thing.—pp. 80 85.

There are other interesting relations, in this portion of the author's work, and also in period fourth, which we would present, were it consistent with the brevity that we have imposed upon ourselves. We subjoin only a part of the *reflections* on the third period, both because it conveys an important thought, and shews the manner of the writer in this department of his work.

In addition to the reflections subjoined to the account which we have given of the 'Salem witchcraft,' we may add another, respecting the danger of *popular delusion*. In that portion of our history, we see a kind of madness rising up, and soon stretching its influence over a whole community. And such too is the pervading power of the spell, that the wise and ignorant, the good and bad, are alike subject to its control, and alike incapable of judging or reasoning aright. Now, whenever we see a community divided into parties, and agitated by some general excitement—when we feel ourselves borne along on one side or the other, by some popular tide, let us enquire whether we are not acting under the influence of a delusion, which a few years, perhaps a few months, or days, may dispel and expose. Nor, at such a time, let us regard our sincerity, or our consciousness of integrity, or the seeming clearness and certainty of our reasonings, as furnishing an assurance that, after all, we do not mistake, and that our opponents are not right.—p. 111.

That portion of our history which comprises the war of the Revolution, with its causes, in as much as it is the most important, has received from our author, a proportionate degree of attention. It is sufficiently minute in its details, to convey a lively impression of the story, and we peruse it with an interest, which every American must feel, in recalling to his memory, the annals of so eventful a period—the glory of so successful a struggle. We have space, however, but for two or three sections. The following adventure

of Col. John White, borders on the marvellous. We give it as a specimen of heroic daring, in which American history is by no means wanting.

While the siege of Savannah was pending, one of the most extraordinary enterprises ever related in history, one, indeed, which nothing but the respectability of the testimony could have prevented our considering as marvellous, occurred. It was an enterprise conceived and executed by Col. John White, of the Georgia line. A Captain French, of Delancey's first battalion, was posted with one hundred men, British regulars, on the Ogeechee river, about twenty-five miles from Savannah. There lay also, at the same place, five armed vessels, the largest mounting fourteen guns, and having on board altogether, forty-one men. Colonel White, with Captain Etholm, three soldiers, and his own servant, approached this post, on the evening of the 30th of September, kindled a number of fires, arranging them in the manner of a large camp, and summoned French to surrender, he and his comrades, in the mean time, riding about in various directions, and giving orders in a loud voice, as if performing the duties of the staff, to a large army. French, not doubting the reality of what he saw, and anxious to spare the effusion of blood which a contest with a force so superior would produce, surrendered the whole detachment, together with the crews of the five vessels, amounting in all to one hundred and forty-one men, and one hundred and thirty stand of arms! Colonel White had still, however, a very difficult game to play; it was necessary to keep up the delusion of Captain French, until the prisoners should be secured; and with this view, he pretended that the animosity of his troops was so ungovernable, that a little stratagem would be necessary to save the prisoners from their fury, and that he should therefore commit them to the care of three guides, with orders to conduct them to a place of safety. With many thanks for the colonel's humanity, French accepted the proposition, and marched off, at a quick pace, under the direction of three guides, fearful, at every step, that the rage of White's troops would burst upon them, in defiance of his humane attempts to restrain them. White, as soon as they were out of sight, employed himself in collecting the militia of the neighborhood, with whom he overtook his prisoners, and they were conducted in safety, for twenty-five miles, to an American fort.

The story of Champe, in this part of the work, exhibits to us, one of



those adventures on which the reader dwells with much emotion, and is related in a picturesque manner by our author. We would, however, remark upon it, that such expedients as that adopted, in the present instance, by the American Commander in Chief, are to be considered, rather as resorts of necessity, or unavoidable evils in warfare, than as just matters of eulogy. At least they should be delicately touched. Our author has perhaps been guilty of an inadvertence here.—In the following paragraph, we are presented with a just account of the ‘continental currency,’ so called, and of the evils which arose from its depreciation.

As the contest between England and America originated in the subject of taxation, it was early perceived, by the continental congress, that the imposition of taxes, adequate to the exigencies of war, even if practicable, would be impolitic. The only expedient, therefore, in their power to adopt, was the emission of bills of credit, representing specie, under a public engagement, ultimately to redeem those bills, by an exchange of gold or silver.

Accordingly, in June, 1775, on the resolution to raise an army, congress issued bills of credit to the amount of two millions of dollars. This emission was followed, the next month, by the issue of another million. For their redemption, the confederated colonies were pledged—each colony to provide means to pay its proportion, by the year 1779.

In the early periods of the war, the enthusiasm of the people for liberty made them comparatively indifferent to property. The cause was popular, and the public credit good. Bills of credit, therefore, by common consent, rapidly circulated, and calculations about private interest were, in a great measure, suspended.

It was obvious, however, that there was a point, beyond which the credit of these bills would not extend. At the expiration of eighteen months from their first emission, when about twenty millions had been issued, they began to depreciate. At first, the diminution of their value was scarcely perceptible, but from that time it daily increased.

Desirous of arresting the growing depreciation, congress at length resorted to loans and taxes. But loans were difficult to negotiate, and taxes, in several of the States, could not be collected. Pressed

with the necessities of an army, congress found themselves obliged to continue to issue bills, after they had begun to depreciate, and to pay that depreciation, by increasing the sums emitted. By the year 1780, the amount in circulation was the overwhelming sum of two hundred millions.

The progress of this depreciation is worthy of notice. Towards the close of 1777, the depreciation was two or three for one; in '78, five or six for one; in '79, twenty-seven or twenty-eight for one; in '80 fifty or sixty for one; in the first four or five months. From this date, the circulation of these bills was limited, but where they passed, they soon depreciated to one hundred and fifty for one, and finally, several hundreds for one.

Several causes contributed to sink the value of the continental currency. The excess of its quantity at first begat a natural depreciation. This was increased by the enemy, who counterfeited the bills, and spread their forgeries through the States. Public agents, who received a commission on the amount of their purchases, felt it to be their interest to give a high price for all commodities. These causes, co-operating with the decline of public confidence, and the return of more selfish feelings, rapidly increased the depreciation, until bills of credit, or what has been commonly called, ‘continental currency,’ became of little or no value.

The evils which resulted from this system were immense. Under it, it became extremely difficult to raise an army, and to provide necessaries for its subsistence. At the same time, it originated discontents among the officers and soldiers, since their pay, in this depreciated currency, was inadequate to the support of their families at home. ‘Four months pay, of a private, would not procure his family a single bushel of wheat, and the pay of a colonel would not purchase oats for his horse.’ Under circumstances like these, it reflects the highest honor upon Washington, that his wisdom and prudence should have been able to keep an army together.

In addition to these evils, which fell so heavily upon the army, others, not less deplorable, fell upon the community. In order to prevent the growing depreciation of their bills, congress directed that they should be a legal tender. But this, while it did not much retard the regular diminution of their value, was the source of immeasurable injustice and distress.

The aged, who had retired to enjoy the fruits of their industry, found their substance but a scanty pittance. The widow was compelled to take a shilling, where a pound was her due, and the orphan was obliged to discharge an executor on the payment of sixpence on the pound. In many instances, the earnings of a long life



were, in a few years, reduced to a trifling sum.

Had congress foreseen these evils, they would have guarded against them. But it was a day of poverty and experiments. They designed no injustice. They had placed before them the freedom of the country from the yoke of British dominion, and if, in their zeal to effect it, they sometimes erred, the sufferings which resulted from their ignorance have been a thousand times compensated, by the subsequent enjoyments of a free and independent people.—pp. 200—202.

The remaining six periods, which embrace the establishment of the Federal Constitution, and the administrations of the successive presidents, are concisely, though satisfactorily told, and abound with interesting relations, particularly in that part, which details the operations of the late war with Great Britain. The notes appended to the last period, which are considerably extended, are a summary of useful information, on the important topics of which they treat. But we have space only for the author's remarks, in the conclusion of the last period.

Upon concluding this history of our country, we can scarcely refrain from asking, Who of our ancestors anticipated results from their toils, so stupendous as those which we behold? Who of them predicted, while they were laying up the pines of the forest for a shelter, that they were commencing an empire, which, within two centuries, would extend thousands of miles, and embrace within its bosom, ten millions of 'the most moral, the bravest, and the most happy of the human race?' Who then thought of cities, with their busy population, a thousand miles from the waters of the Atlantic?—or of fleets, on inland seas, proceeding to, and returning from distant voyages? or of navies pouring forth their thunder and their flame? Such results entered not into sober calculation, and were beyond even the dreams of fancy. Yet two centuries have brought them to pass. The branch which our fathers planted, under the fostering care of heaven, rose, extended, invigorated. It acquired stability by oppression, and gathered importance from the efforts which were made to crush it. In the progress of our history, we have seen the American people, while sustaining only the charac-

ter of colonists, and struggling with the discouragements and difficulties of new settlements, maintaining at their own expense, and bringing to prosperous conclusion, wars, which a selfish and jealous mother country, by her pride and imprudence, had occasioned. We have seen these colonies, amidst all the oppressions which they experienced, through exactions, and calumnies, loss of charters, and one abridgement of liberty after another, still maintaining their loyalty—still indulging the feelings, and adopting the language, of affection, until justice and patriotism and religion, bid them rise to assert those rights, which the God of nature designed for all his rational offspring. Through a long and trying war, in which inexperience had to contend with discipline, and poverty with wealth, we see them pledging their fortunes, liberties, and lives to one another, and, to the astonishment of the world, accomplishing their emancipation. And when emancipated, and transformed into an independent nation, we see them calmly betaking themselves to the organization of a government, under a constitution, as wise as it was singular, and whose excellency and competency the experience of more than thirty years has confirmed. Simultaneously with these events, what extensive conquests have been made on the wilderness! Deserts have put on beauty and fruitfulness, and a way been constantly extending towards the waters of the Pacific, for the advance of civilization and religion.

Had we the spirit of prophecy, in respect to the future condition of America, this would not be the place to indulge it. No nation, however, ever possessed, in a higher degree, the means of national prosperity. Our territory is ample—our soil fertile—our climate propitious—our citizens enterprising, brave, and persevering. A sea coast of three thousand miles—inland seas, and numerous canals, facilitate foreign and domestic trade. Being free and independent of other nations, we can frame our laws, and fashion our institutions, as experience and an enlightened policy shall dictate. Our universities and colleges are yearly qualifying numbers for the higher professions of life, while our academies and schools are diffusing intelligence, to an unparalleled extent, among our virtuous yeomanry. The bible and the institutions of christianity are with us, and are presenting to us all the blessings, which religion can impart. Thus circumstanced, what should prevent our country from advancing to that eminence of national happiness, beyond which national happiness cannot extend? 'Manufactures may here rise—busy commerce, inland and foreign, distribute our surplus produce, augment our capital, give energy to indus-



try, improvement to roads, patronage to arts and science, vigor to schools, and universality to the institutions of religion; reconciling civil liberty with efficient government; extended population with concentrated action; and unparalleled wealth with sobriety and morality.'

Let but the spirit, the practical wisdom, the *religious integrity* of the first planters of our soil, prevail among rulers and subjects—let God be acknowledged, by giving that place to his word and institutions which they claim—and all these blessings are ours. We shall enjoy peace with nations abroad, and tranquillity at home. As years revolve, the tide of our national prosperity will flow broader and deeper. In the beautiful language of inspiration—'our sons will be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace. Our garners will be full, including all manner of stores, our sheep will bring forth by thousands and ten thousands; our oxen will be strong to labor, and there will be no breaking in, or going out, or complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.'—pp. 364—366.

So far as concerns the style of our author, we would remark, it is not to be expected, neither probably was it designed, to possess that elaborate and elevated character, which belongs to the higher, and more original investigations of history. The present work aspires not to the merit of such investigations. The author's design seems to have been rather to select, arrange, condense, and present in a new and interesting form, what was previously known in general, concerning the history of his country. This we conceive he has judiciously executed, and that, in a suitable style for such a work. It is perspicuous, neat, and flowing. Some inaccuracies of expression are discoverable, but we deem them both too few, and too slight to be here noticed.

The extracts that have been presented, will give the reader some idea of the manner of its execution in other respects. Aside from the above incidental notices, we would express our views collectively on a few topics.—In an historical book in-

tended for popular use, we want something more than a dry abridgement, and something less than a voluminous detail of facts. By having observed a proper medium, the narrative becomes sufficiently rapid, and lively, to carry the reader along with ease and pleasure, over the surface of the work. In connection with this circumstance, he will find in it, a very considerable variety and quantity of matter, considering the size of the book. Most, if not all the leading events in the American history, will be met with, together with many particular narratives, contributing alike to the reader's amusement and instruction.

So far as we have examined, the author seems to have taken a good degree of pains, to attain to accuracy in his statements. He appears to have consulted the best authorities, and where differences of opinion exist, as to the dates of certain events, or the truth of facts, to have struck the balance with a careful hand. We know the difficulty at times, of assigning events to their particular periods, and the obscurity which attaches to events themselves, from their antiquity, or the imperfection of human records. It requires no little skill, and judgment, to reconcile conflicting opinions, and to unravel the intricacies, which arise from the uncertain nature, in many instances, of human conduct. The historian commends himself to our favourable opinion, who lets us see, that he takes sufficient pains to learn the truth, in all important cases. In him, who would present us with the memorial of past events, we can never dispense with *fidelity*. It is the first and the last quality requisite in writing history, since the object of studying it would otherwise be totally defeated. There is, indeed, less difficulty, (though doubtless there is some,) in ascertaining dates, and the truth of facts, in the history of this country, than in that of most other nations, in whom a great anti-



quity, or the rudeness of their character, has covered the circumstances of some portions of their existence, in impenetrable darkness. There is little danger, that to future ages, there will be a *fabulous* period in the history of this country, or that there will be any thing like that perplexing uncertainty, though there may be something of that misty grandeur, which hangs over the early ages of Grecian and Roman story. The history of the first periods of the United States, from their peculiar circumstances, will hereafter be one of the most valuable of human records. Our author's plan did not admit of his bringing into view, *every* circumstance relating to the affairs of the country, particularly the remote and hidden causes of events. So far as his narrative extends, we perceive the evidence of care, and correctness, though doubtless we derive more satisfactory information, from the minute, and particular disclosures, which more extended history presents.\*

We are happy also, to have it to say, that our author has manifested a very commendable degree of candour, and impartiality, in his statement of facts, and so far as he has attempted it, in his delineation of character. In regard to the living subjects of his history, delicacy would forbid any particular, or strong delineations. Perhaps too great a degree of timidity, in characterizing men and measures, may be observed in some instances, but it is better to have erred on this side, than on that of an unblushing boldness. In detailing the events of a long period of high political contention, he has steered a middle course,

\* The public have recently been favored, with an instance of such detailed views as we refer to, relating more especially to the remote causes of our revolution, with all their secret and powerful operation, in a work entitled 'The Life of James Otis of Massachusetts,' including notices of some cotemporary characters and events.

without any perceptible bearing to the one side more than the other. We were much pleased with the discrimination, and moderation of statement, which we observed in this part of the history. This, if we mistake not, is a capital circumstance in such a work, especially so far as the *youth* of this country are concerned. It is a point of vital importance to the welfare of the republic, that they should grow up uninfected with the bitterness of party spirit. Under the influence of the feelings which this spirit generates, justice is never done to merit, especially to *living* merit. That virtue which Montesquieu has so ably descanted upon, as essential to the existence of a republic, is eaten out to the very core, by such unhallowed animosities. The historian, who has a political side to favor, and prejudices to indulge, will be extremely apt to swerve from the due strictness of historical record. Impartiality is indispensable, equally to the correctness of the narrative, and to the satisfaction of those who read for information, rather than for the gratification of malignant, and angry passions. Justice is indeed to be done to characters, whether they be good or worthless; but we know not of any so effectual way of doing it, as by means of candor, and impartiality in the representation of facts.

We have furthermore to state, as a matter which gives us peculiar pleasure, in regard to the history by Mr. Goodrich, that its religious character and tendency are not at all doubtful. These are strictly evangelical. He seems to have given as much place to considerations of this description, as the nature of his work would admit. In his *notes* on the manners, and religion of the people, during the different periods, and in his *reflections* at the close of each, he has evidently manifested a laudable anxiety, to say that which is correct in itself, and calculated to do good. Virtue and religion are inculcated in



an earnest, and persuasive manner. What the severity of moral criticism may decide, concerning one or two instances of conduct, aside from the one already noticed, which the author seemed to approve, we are not disposed to inquire, since the general, and designed religious strictness of the work is apparent. We hope the day will soon come, when every field of science, and of taste will be secured by their rightful owners, and be consecrated to the production of the immortal fruits of piety.

If it can be necessary, to urge the study of our own history upon a community, we should think ourselves negligent in duty, not to say a few words, in favor of ours, in particular. No annals better deserve attention than those of the United States. We conduct our youth into the knowledge of Grecian and Roman history, often to the neglect of our own, as if this were vastly inferior to the ancient. Whereas, we greatly mistake, if we suppose that there is any thing wanting in our own, to fix the attention of youth, to give a manliness to their understandings, or to allure their hearts to goodness. We find here the best institutions on earth, the noblest struggles that liberty ever made, the greatest rewards that national enterprize ever secured, and the purest models of patriotism and piety. It is true, as Fisher Ames says, concerning the Greeks in particular, that they 'seem to us a race of giants, Titans, the rivals yet the favorites of their Gods. We think their apprehension quicker, their taste more refined, their prose poetry, their poetry music, their music enchantment.' But after all, when seriously considered, how slender are even the Greeks, in their best estate as to real worth, when compared to the early settlers of this country! It is true that in sprightliness of genius, in delicacy of taste, and certain other brilliant qualities, neither we, nor any modern nation may bear a comparison with them; but it should be remembered,

that human happiness, is not essentially secured, by the possession of these attributes. They must yield in value, to the more extensive knowledge, which is the result of the continued progress of society, and to the purer virtue, which is the fruit of the christian revelation. We may send our youth to the Greeks for other objects, but we must instruct them, in the lessons of our own history, if we wish them to learn disinterested patriotism, real worth of character, and the science of legislation.

Although the same elegant writer above quoted, remarks, that 'the history of this country is not yet worthy of a Livy,' he would doubtless be understood to speak of it, as wanting a certain antiquity and grandeur, and a vast series of events, on which the force of a great genius might be expended, in the delineation. In every other respect, certainly, it is worthy of a Livy, since no human annals present to view a more virtuous people, placed in more novel, and interesting circumstances. No history whatever, considering the short period of our existence, is more replete than ours with heroic deeds, with lofty character, with variety of incident, with romantic adventure, or with substantial triumphs. The mixture of savage and civilized warfare, the intercourse between the settlers and the aborigines, and the management between them in other respects, the respective characters of each, the train of surprising events, arising from the novel combination of circumstances, in which our fathers were placed, their sufferings, perseverance and success—above all, the noble purpose had in view, in the settlement of this country, the intelligence and learning which were associated in the enterprize, and the all-controlling, all-subduing energy of religion, present a theme for the Historic muse, too tempting to be easily declined. We pity the writer whose mind cannot kindle in the delineation of such scenes, or the reader whose



bosom does not glow in view of such models of patriotism and piety. If it is important that our youth should be attached to liberty, and should revere the consecrated forms under which its blessings are enjoyed—if it is desirable, that they should dread the least appearance of despotism or misrule, and should be taught to guard the ark of our privileges with a sleepless jealousy—if it is necessary, that they should be virtuous men and citizens, fraught with courage, and adorned with intelligence, especially, that they should be christians, animated in the pursuit of nobler interests, than those of time, we should do well to send them first, *not* to Egypt and Persia, Greece and Rome, but to a judicious history of their own country, in which this civil and moral excellence shall be appropriately illustrated by examples.

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*The Age of Benevolence, a Poem.*

By Carlos Wilcox. Book I. New-Haven: A. H. Maltby & Co. 1822.

WE cannot yet bring our hearts to sympathize with those literary seers of this age, who have begun to chant the funeral dirge of poetry—and the reason is, we think these obsequies quite premature. That poetry should always retain the gushing and sparkling joyousness of early youth, it were indeed unreasonable to expect. That some of her vernal charms have actually faded; that the loveliest freshness of her 'May day' is over; that her fancy is less rich, and her imagination less creative and daring than in the 'olden time,' we are not disposed to deny. Nor do we think it upon the whole strange, that certain classes of her intimates and admirers, should be startled at those hectical flashes, which have recently been more frequent and threatening than usual.

But we, as Christian Spectators, can perceive no serious cause of alarm. For, debilitating, and even poisonous as a great deal of the ali-

ment of poetry is and has been, we feel an assurance, that she will survive its deleterious effects. We are persuaded her brightest and best days are still in prospect. Her loftiest darings are reserved for better ages. Her sweetest melody will gladden a distant futurity. She will yet feel a holier inspiration than has glowed in her breast, since the days of the Prophets: and thus, while she sits here upon the footstool, sweeping the strings of her lyre, she will be wrapt in the visions of brighter worlds.

What though she may have already culled the choicest flowers and inhaled the sweetest fragrances of her earthly paradise—and wrought some of her richest materials into the pillars and ornaments of her temple? What though the sciences should encroach more and more upon the empire of song, as the great agents of nature, are subjected with increasing skill and success, to experiment and demonstration? What though the discoveries of the learned, in earth, air and water, should even expel the muses from some of their favourite habitations, and render much of the old machinery of poetry useless? What though, in the triumphs of intellect, in the mighty march of discovery and experimental philosophy, all the tutelary divinities of woods and waters, of mountain and ocean caves, should be expelled from their ancient dwelling places? What though Parnassus itself should be *cleared up* to the very top, and then the sun should drink all the springs of Helicon dry, and the whole Nine spread their pinions at once? Would poetry too take her flight from all the abodes of mortals, and leave the world forever? Is a heathen dress the only one which she will ever consent to wear? On this supposition, had there been no fall of man, there would have been no good poetry. Are her partialities for a pagan mythology so inveterate, that she will refuse to employ any other machinery? Are the materials which nature



has hitherto so generously proffered to the cultivators of poetry exhausted, or will they ever be exhausted? Not so long as the sun shines in his glorious tabernacle—nor while the ‘moon still walks in brightness’ and the spring returns with its songs and beauties and fragrance, and the ‘hills are clothed with flocks, and the vallies also are covered over with corn.’

We cannot indeed deny, but that in some of the walks of poetry, there may be a growing dearth of imagery; and if this is the fact, we rejoice in it:—for like certain streets and lanes in great cities, they are walks which ought never to have been chosen. The very air cannot visit them without being polluted. Every foot of ground lies under a double curse. “For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons and the cruel venom of asps.” In those unhallowed walks every germ and blossom is mildewed, every rose is cankered, every joy is reprobated.

And yet, poets of uncommon genius and great distinction, in various nations and ages, have not thought it beneath them, to let their imaginations revel in these haunts of pollution—to pluck every blighted flower they could find—to varnish over the haggard ugliness of vice—to consecrate by the mellifluous witchery of their verse, motives and passions and doings which should be regarded with unmingled abhorrence; and in short, to throw their richest drapery around the most seductive forms of sensuality. Thus have many, whose talents and opportunities might have placed them in the first rank of public benefactors, sold themselves as caterers to the most unhallowed and debasing propensities of a depraved heart. We regret to say, that the Prince of English Dramatists cannot be exempted from this heavy charge. His works in their original form, are very unfit for the eye and the ear of

youthful modesty; and what is exceedingly to be lamented is, that the most objectionable passages in his plays, are so thoroughly wrought into the fabric of his verse, as to make it nearly, or quite impossible, to separate the precious from the vile, without violating all the unities of action and design. The very name of Moore, is identified with the “harlotry of his muse;” and the Noble Bard, who is perhaps placed by the general voice of critics and readers above all his cotemporaries, will have more than almost any other to answer for, on the score of impurity, as well as of impiety. With these and other mournful examples of perverted genius before our eyes, how can we as friends of purity and public happiness, help rejoicing, if we find reason to believe, that the materials of song, are becoming scarce in the particular department, of which we have been speaking?

It must be obvious to all who are versed in the poetry of our own language, to say nothing of the German, the French, or the Italian, that other contiguous walks, which are connected with the foregoing by many a secret passage, have been trodden so hard and explored so diligently by a thousand adventurers, that there is scarce any thing left in the shape of leaf, or bud, or flower, to reward the toil of the future poet. Under the name of love, and by the most unwarrantable perversions of its import, every thing that has a tendency to inflame the passions and move the heart, has been brought forward and presented in every light, and served up in every shape that the most prolific ingenuity could devise. There is not an auburn, or raven lock, but that has been curled and clipped, and wrought into rings and tokens and breast-pins, times without number. Nothing new can hereafter be said about arching brows, or dark eye lashes, or rows of purest ivory, or the smiling ruby that now covers and now reveals them.



Nothing but what every body knows by heart, can be invented about dimples and alabaster and drifted snow and ethereal forms and lily white hands. Nothing new can the most ingenious poet pretend to offer about rich heiresses and cruel step-mothers, and castle imprisonments, or about mysterious elopements and unavailing pursuit. Never can beauty smile more bewitchingly, or shed tears more pearly, or sigh more languishingly, or frown more indignantly, or expire more tragically, than it has done a thousand times over, in sonnets and ditties and elegies. These then, and other kindred and parallel walks of poetry, in which every thing good and bad has been already worked up and wrought into every conceivable shape, may in time to come be less frequented than they are at present.

But is there no room left for the successful cultivation of the noble art of poetry? Certainly there is. What has been felicitously called the poetry of human life is literally inexhaustible. The associations which give shape and coloring and life to poetical conceptions are endless. It is impossible to assign any limits to the powers of true genius in selecting, arranging, combining and painting the materials which nature furnishes. If a hundred Cowpers, or Thompsons, could sit down together upon the top of a mountain, under the same bright vernal canopy, with the far spreading beauties and promises of the year at their feet, each would see the charming landscape with his own eyes, and spread over it the colouring of his own peculiar feelings and genius. If a hundred Shakespeares were to describe the dark workings of human ambition, jealousy and revenge; and lay open all the deep and terrible energies of our fallen nature, or its soft and winning emotions, there would be something original in each description. While every one would be true to nature, no two would be alike. Thus also, were a thousand

Homers and Miltons to arise at once, and soar together upon the wings of the Epic Muse, each would astonish us with a diction, with trains of thought and with imagery peculiar to himself. Such is the mighty power, and so inexhaustible are the resources of poetical genius. It is her prerogative to give a freshness and originality to every thing that she touches. While therefore, the seasons continue to revolve, and the lakes and mountains remain—or the dew glistens in the eye of the morning;—while there is an emerald isle or golden fleece in the blue depths of ether—while there is animal life to be happy in the fields, or a note of music in the woods, or a glorious sunset, or a starry evening—while the mind of man, that sublime ruin, that world of wonders, remains to be studied, and its operations to be described, poetry can never languish for want of materials or machinery, suited to its purposes. Looking at nature, with the same eye which by far the greater number of poets have hitherto employed, there is enough to delight and instruct mankind, for ages yet to come.

But there is another view of the subject before us, which warrants still more pleasing anticipations. Hitherto the lyre has been chiefly in the hands of 'strangers to the covenants of promise.' But few of the gifted children of song, have been experimental and warm-hearted christians. 'Having their understandings darkened,' the great majority of them have not discovered those beauties and glories, which shine so brightly in the wisdom and benevolence of a Father, and in the condescension and love of a Redeemer. Very little, indeed, of our most admired poetry, is at all imbued with the spirit of the gospel. But the time is coming, when the most distinguished professors of the art, will sit down with pleasure at the feet of David and Isaiah—when the very soul of poetry will be love to God and good will to men—when



the highest and most exquisite conceptions of true genius, will be consecrated to the cause of 'pure and undefiled religion;' and when, sitting down to commune with nature, whether in the sunny day or the solemn twilight, she will find,

'Tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing.'

In this view, it is scarcely an objection, that the field of poetry has been so often explored by the favourites of the Nine. They have left more that is truly valuable, than they have taken away. There are many sacred enclosures which but few have entered at all; and how does piety enrich and elevate and sanctify the fancy, the imagination and the heart! It is the vital principle of the fairest forms in the regions of poetry. It identifies the brightest and loveliest creations of the poet, with the warmest emotions of the christian.

O how does the soul kindle, how does the heart exult as we proceed, and the rising light of the latter day shines brighter and brighter upon our path! What changes will be wrought in the character and condition of mankind, as the millennium advances and rolls blissfully away. Upon how many new and delightful eminences will the poets of distant generations be placed—what glorious manifestations of the divine character will be unfolded to their view—how many themes as yet unsung will call forth the noblest powers of their minds, and consecrate them by the most pious effusions of the heart! Surely the millennium must be the golden age of poetry.

But our readers may begin to wonder, what has become of the poem which we announced at the head of this article. We hope they will pardon this trespass upon their indulgence, especially when they consider the bearing of our speculations, upon the very theme which Mr. Wilcox

has chosen for the exercise of his poetical powers.

It appears from the title page that this is the first book of a long poem; though we have no preface, or hint to inform us of how many books it is to consist when finished, nor when the sequel may be expected. This looks too much like studied concealment, to satisfy the proverbial inquisitiveness of the New-England character. When our countrymen are not permitted to know, or see all at once, they are apt to ask for the *reason*; and if it is not promptly rendered, they feel themselves at liberty to consult their own convenience, in regard to any encouragement, or assistance which may be expected from them. Had Mr. Wilcox duly considered this, and published the whole volume, we suspect it would have gone into much more general circulation, among the lovers of serious poetry, than the fragment before us has yet obtained. Many who intend to possess the "Age of Benevolence," are probably waiting to purchase it all at once.

In its present unfinished state, a severe critic might object to the title as leading the reader to expect more than he will find. For, thus far, it is not the *Age of Benevolence*, as distinguished from other ages, which the author celebrates; but the benevolence of God, as it shines and blesses in all ages. More is indeed expected from Mr. Wilcox, to complete his plan, and bear out his title; but what, when, and how much? This however, merely in passing. If the poetry be good, as far as it goes, it will be favorably received by an enlightened public: indeed it has been *favorably* received already.

In the choice of his subject, Mr. Wilcox has, we think, been peculiarly happy. The theme is one, which cannot fail to move and warm and expand every pious heart. Poetry appears in all these pages, as the handmaid of pure and undefiled religion.



Mr. W. has looked abroad among the works of God, with the eye of a true christian philanthropist; and he has spread a coloring over every page, which gives a charm to lines, that might otherwise be regarded as rather indifferent.

We took up this poem, or rather this *fragment*, with raised expectations. We had seen some beautiful extracts, and had heard it spoken of in the most flattering terms, by persons on whose judgment we placed no little reliance. To say that upon the first hasty perusal, it came up to the standard which we had fixed in our own minds, would be going too far. We laid it down with the impression, that however sensible and orthodox it might be as a theological dissertation, it could not be ranked among the best specimens of American *poetry*. But having afterwards turned over the leaves at our leisure, and in a better frame, perhaps, to appreciate its merits, we are glad to say, that it has risen many degrees in our estimation. We have marked quite a number of fine passages; and a few, which for truth and nature, would scarcely suffer in a comparison with Thompson, or Cowper.

In saying this, however, we would not be understood to place Mr. Wilcox on a level with the most admired writers of poetry on the other side of the Atlantic. Nothing, in our humble opinion, can be more ridiculous, nor can hardly any thing, in the end, be more injurious to American genius, than the extravagant praises which are so lavishly bestowed upon young and respectable authors. As yet, we have no Miltons nor Cowpers to boast of; and it is folly to set up claims, which can never be substantiated before any competent and impartial tribunal. It exposes us to derision, or pity, or both; nor does it mend the matter at all, to cry out upon the jealousy and illiberality of foreign critics. Where they misrepresent facts, and traduce our national character and

valuable institutions, it is easy to meet them, and repel every such ungenerous attack; but after all we can say, England and Scotland are certainly our masters in literature, and will perhaps maintain this ascendancy, for some fifty, or a hundred years to come. And what reproach, we desire to know, is it for a young country like ours, to admit that she cannot, at present, vie with the foremost nation of Europe, in arts and elegant literature? It would be little short of miraculous if she could. It is enough to claim that there is no want of genius or talent, of any kind, in America, and to prove it, by exhibiting what, under all her disadvantages, she has actually done.

But, to return from this digression—we shall first offer some general remarks upon the '*Age of Benevolence*' as a *poem*, and then present our readers with such extracts from the book, as will enable them to judge of its merits for themselves. We shall use the more freedom, because we feel assured that Mr. Wilcox will rightly appreciate our motives, and because he has given no equivocal promise, in this essay, of future distinction among cotemporary poets.

For a *poem*, we think the *Age of Benevolence* is too didactic. The author is undoubtedly very able and lucid, in deducing the benevolence of God from the works of his hands; and triumphant, in disposing of infidel objections. But clear and conclusive argumentation is not all that the lovers of poetry are prepared to find, or relish, in blank verse. The admirable reasoning of Paley, to prove the divine benevolence from the exuberant provision which is every where made for the happiness of creatures, is here very well versified; but, after all, we prefer it in the transparent prose of that distinguished writer. In the opening of this poem; in the general structure of the verse; in the inversions which abound, and in a disregard to measure, there is too obvious an imitation of Milton. We have marked more



than twenty lines of improper measure. This, with all the authority of great names to support it, is a blemish, which we hope Mr. Wilcox will not think it necessary to retain in his next edition. It is like breaking from a square and easy trot, in a hobble; and, to say the least of it, is rather embarrassing to the reader. These, however, are faults of minor importance, which it might not have been worth while to notice, in a work of inferior merit. We proceed to our extracts. The poem opens thus:—

Of true benevolence, its charms divine,  
With other *motives* to call forth its power,  
And its grand triumphs, multiplied beyond

All former bounds, in this its golden age,  
Humbly I sing, awed by the holy theme;  
A theme exalted, though as yet unsung,  
In beauty rich, of inspiration full,  
And worthy of a nobler harp than that  
From which heroic strains *sublimely* sound  
p. 1.

This sentence is quite too long for the first, and the more fatiguing on account of its inverted structure. The antecedent of the word *motives*, in the second line, is, to say the least, sufficiently obscure; and the word *sublimely*, in the last, is one of those expletives, of which there are too many in the poem.

(To be concluded.)

## Literary and Philosophical Intelligence.

THE Rev. John H. Rice, D. D. of Richmond, Va. has accepted of a Professorship in the Theological Seminary of that State.

The Rev. Mr. Lindsly, Vice-President of Nassau-Hall, has declined the Presidency of that Institution, and the Trustees have elected as President, the Rev. Dr. Carnahan, of the District of Columbia.

Among the works advertised in England, is the following: 'Beauties of Dwight; or Dr. Dwight's System of Theology abridged; with a Sketch of his Life, a Portrait, and an Original Essay on his writings; in which is a Comparative View of Transatlantic Divinity, 4 vols. 18mo.'

It is stated that there are in the city of Philadelphia, 13 Presbyterian Churches; 10 Episcopalian; 8 Baptist; 14 Methodist; 5 Friends; 5 Roman Catholic; 2 Dutch Reformed; 1 Evangelical Lutheran; 1 Swedish Lutheran; 2 German Presbyterian; 1 Associate Reformed Church; 1 Moravian; 1 Free-Will Baptist; 1 Free Quakers; 1 Covenanter; 1 Mariners' Church; 1 Prison Chapel; 1 Christian Church; 1 Jews' Synagogue; 1 Dutch Jews; 1 New Lights; 1 New Jerusalem Temple; 1 Unitarian; 2 Universalist; 3 Churches unknown—Total 80.

According to a statement in 'Zion's Herald,' there are in the city of Boston, 28 houses for public worship, viz. 9 Unitarian; 4 Episcopalian; 4 Calvinistic Congregational; 4 Baptist; 2 Methodist; 2 Roman Catholic; and 3 Universalist,

besides other Societies which have no churches or chapels, viz.—one Society of Christians; 1 of African Methodist; 1 of Calvinistic Congregational; 1 of Free-Will Baptist; 1 of Unitarians; 1 of Universalist; 1 of the New Jerusalem or Swedenborgian; and 1 Seamen's Meeting. A Society of Wesleyan Methodists is about being formed at South-Boston, and preparations are making for building a chapel.

It is stated in the Bombay Gazette, that one of the Eastern Literati has discovered an alphabet, which furnishes a key to ancient inscriptions found in the caverns of India, which are consecrated to Hindoo worship, as the Elephanta, Keneri, &c.

*West or Lost Greenland.*—The indefatigable Capt. Scoresby is about publishing his discoveries on the coast of West-Greenland. Since the setting in of the polar ice in 1406, the fate of near three hundred villages or plantations, with sixteen churches, two convents, &c., has remained in obscurity, as all attempts to reach the coast have been unavailing. The perseverance of Capt. Scoresby, however, has enabled him to land several times in different places, in nearly all of which he discovered traces of inhabitants, but saw no people. He was within 200 miles of the presumed site of the lost colony. He has accurately surveyed the coast from lat. 75° to 69°, including nearly eight hundred geographical miles of the indented coast. He finds an error in the position of the land in lat. 74° as laid down in charts, of about 15°, or nine hundred miles of longitude. In Au-



gust 1821, he found the weather oppressively hot, and the air swarmed with bees, butterflies and mosquitoes. The coast was highly picturesque, but it was seldom that the ice allowed him to approach nearer than fifteen leagues from the shore.—*Ed. Philos. Jour. Jan. 1823.*

**Labrador.**—A missionary of the United Brethren writes from Okkak, under the date of August 8th, 1821, 'I will add an account of a remarkable phenomenon, which took place here on the 7th of July last. On the foregoing day, the weather was remarkably warm, with an unpleasant smell in the air. In the morning of the 7th, about 7 o'clock, the sky in the western quarter looked quite black, as if a heavy thunder-storm was rising. About half past 7, it grew so dark that we could not see to work, and were obliged to light candles. The darkness was equal to midnight, and lasted till towards ten o'clock, when it grew lighter; but the sky now exhibited a red, fiery appearance, as if lighted by some great conflagration. During the whole time, it was perfectly calm. Some of our Esquimaux, who had been at sea, told us, that something like ashes had fallen upon their kayaks.'

**Hottentots.**—From accounts published by the United Brethren, we make the following extract from communications of their missionaries in South Africa:

'The Hottentots call themselves *gkhui* *gkhui*, (pronounced with a click of the tongue or throat,) and did not come from the interior of Africa, but over the sea. Their tradition runs thus: 'There arrived at the Cape, somewhere about the site of Cape-Town, 'a house of passage,' (this is a literal translation of the Hottentot word, meaning evidently a ship or boat,) containing a man and his wife, with two boys and a girl, a bull and a cow, with three calves; two more bulls and a heifer, a ram and a sheep, with three lambs, and two other rams and a sheep; and these

were the progenitors of all the Hottentots and their cattle. Where they came from, my reporters did not know, but I think some conjecture may be formed from the language. The sun and moon have the same appellation in the Hottentot and Hindoostan languages. I possess the Lord's prayer in the language of Madagascar, and find that *sica* is the word for *our* in both that and the Hottentot. Hence I presume, that we must look to the East-Indies or the Eastern Archipelago, for the home of the Hottentots. Besides the colony that came to the cape, another seems to have arrived somewhere about Plettenberg's, or Mossel Bay. *Houtniquas* signifies men that wear sail-cloth, and it is remarkable that the Koopman and Hessequa tribes, the former of which possessed the land from Capetown to Vier en twintig Revier and Breede Revier, and the latter from Breede Revier to Groenland, on this side of George, speak one language or dialect, and the Houtniquas and Gonaquas, another. Hence Sparman and Vaillant differ in their names for the same thing. The fact is, one has noted down the Hessequa, and the other the Gonaqua word. The Bosjesmans are runaway Hottentots. Their *T'Geikas* performed the same kind of juggling tricks which are described in brother Haensel's account of the Nicobar Islands, an additional circumstance, by which their origin may be guessed at.'

**German Universities.**—The number of students in the University of Gottingen has increased during the last half year; it amounts to 1410. Among them are 4 Princes, viz: the Prince of Brunswick, the Prince of Linanges, and the two Princes of Salm. Also, 17 Counts. Notwithstanding this great number, the students are distinguished by exemplary diligence, good manners and order. They may be classed as follows: students of Divinity, 270; Law, 730; Medicine, 224, and Philosophy, 105.

## List of New Publications.

### RELIGIOUS.

A Discourse delivered at Maryville Ten. Sept. 25, 1822, at the Inauguration of the Rev. Isaac Anderson, A. M. as Professor of Didactic and Polemic Theology in the Southern and Western Theological Seminary. By Robert Hardin, A. M.—Heiskell & Brown, Knoxville 1823.

God's Government the Consolation

of his people. A Sermon delivered at Rogersville, Ten. February 2, 1823, by James Gallaher, A. M. Pastor of the Churches of Rogersville and New-Providence. Heiskell & Brown, Knoxville.

A Sermon delivered at the ordination of Richard Varick Dey; Greenfield-Hill, Jan. 15, 1823, by Stephen N. Rowan, D. D. Pastor of the eighth



Presbyterian Church, New-York. J. Seymour, N. Y.

A Lecture on Sacred Musick, delivered at a Convention of Singing Schools in Shaftsbury, March 15, also on a similar occasion, in Bennington, April 12, 1823; by Absalom Peters, A. M.—Bennington.

Letters on the -Eternal Sonship of Christ: addressed to the Rev. Professor Stuart of Andover. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church, at Princeton.

A Sermon addressed to the Legislature of the State of Connecticut, at the Annual Election in Hartford, May 7, 1823; by Nathaniel W. Taylor, Dwight

Professor of Didactic Theology in Yale College. Second Edition. New-Haven; A. H. Maltby & Co.

#### MISCELLANEOUS.

A Reply to the Goats of Columbia, in the State of South Carolina. By William K. Clowney.

Letters to a young Gentleman commencing his education: to which is added a Brief History of the United States. By Noah Webster, Esq. New-Haven. Howe & Spalding—Printed by S. Converse.

An Oration, pronounced at New-Bedford, Mass. Feb. 22, 1823. On the Anniversary of the Birth of Washington. By Daniel D. Whitaker.

### Religious Intelligence.

From the Christian Observer.

#### THE PLANTING OF THE CROSS AT MONTPELIER.

It is deeply to be lamented, that the laudable zeal of the Ultra Royalists and Ultra Catholic party in France to awaken a sense of religion among the people, should have been expended chiefly in reviving the most frivolous mummeries and superstitions of the Church of Rome, undefecated by the Scriptural light of the Protestant Reformation, or even by the moderate counsels of those members of the Gallican hierarchy itself,—the Pascals, the Fenelons, and the Arnaulds of a former age, who, with all their attachment to a corrupt church, inculcated a far more pure and spiritual system than that which the itinerating missionaries of the papal power are now zealously endeavouring to introduce. These new fopperies, studiously accommodated to the French nation, will too probably tend to fanatacize one part of the people, and to disgust the other; leaving both alas! at a distance from the pure and heart-searching doctrines and duties of our holy religion. The style in which these spectacles are arranged for the public edification may be learned from the following graphic description of "the planting of the cross" at Montpelier. It is extracted from the tour of a recent female traveller. We are not wholly satisfied with one or

two of the writer's incidental remarks, and should be inclined to substract something from the "much good" which she states to have been done by the Catholic missions, till we are better assured than we at present are that these splendid and imposing ceremonies will be succeeded by a cordial reception of the religion of the Bible in its elevating purity of doctrine, and its holy and self denying effects upon the life. The general distribution of the Scriptures, the christian education of children and youth, and the simple unostentatious preaching of the Gospel, though they might not have suddenly drawn together as if by magic, "five thousand communicants, who never received the sacrament before," or emptied the markets of poultry during Lent, would, in our Protestant judgment, have laid a much safer and surer foundation for a genuine and rational revival of scriptural piety, among the much neglected population of France, than all the pomp of spectacles and hallowed relics. We are not, indeed, insensible to the decencies and public advantages of the outward forms of religion; but these may, and often do, exist where there is none of its power, and are always the more dangerous in proportion as they lead men to substitute the one for the other.

We are thankful, however, that even "one young servant girl" should have had her conscience awakened to a



practical duty, and we would hope that in her instance, and many others, "penance" was what the word really means, *genuine repentance*—and that at least here and there a true penitent in these promiscuous assemblages was brought in *heart* to the foot of that Cross, and the obedience of that Saviour, whose representation was, as we think, superstitiously, if not profanely, obtruded on their outward senses. The extract is as follows :

"April 19, 1821—We this day retraced our steps to Montpellier, and took up our abode at *l' Hotel du Palais Royal*. In our promenades about this place, we could not avoid being struck with the astonishing alteration which the mission appears to have operated in the manners of the inhabitants since our visit a few months before. Those who during the season of the carnival seemed to be occupied only in dancing dressing and card-playing, were now to be seen constantly attending their churches and processions. The town looked desolate, and the market was absolutely deserted. In all the poultry market was only to be found one woman with a few couples of chickens! The part appropriated to vegetables was not quite so abandoned. Many of the shops were filled with engravings of the Holy Family, and sacred pictures; but among them M. L'Abbee Guyon and the cross were the most universal. There is no doubt that the mission has done much good here; five thousand individuals have communicated, who never received the sacrament before. A young servant girl, who had stolen some articles from her mistress, confessed her crime to M. Guyon, restored the stolen goods, and submitted to the penance imposed on her.

"April 27.—How shall I describe the singular ceremony of the plantation of the cross? Such an *elan* of popular feeling as it excited is scarcely to be rendered by description. The procession moved from the hospital about eleven o'clock; and we first perceived it as the foremost part came winding down the street to the esplanade. A body of cavalry preceded; followed by the *Penitens blancs* in their white dresses and veils, with the usual masks, walking four abreast, two on each side of the road. Among this band were several vases adorned with flowers, and a temple, supported by

statues representing angels, in the interior of which were gilded images of the Virgin and Child; the canopy was ornamented with white feathers. Next came the *Penitens blues*, distinguished by a blue ribbon round their necks; after them, the boys and men of the hospital, and the school of orphans. Then followed the body of the inhabitants, who formed the great mass of the procession, distributed according to their respective parishes.

"The unmarried females preceded, amounting to an immense number; veiled, and attired completely in white, and each holding a small blue flag, on which the cross was worked in white satin. Among them were all the principal young ladies of the city, easily distinguishable by the elegance of their attire, from those belonging to inferior classes. They wore caps and veils of gauze, or muslin, or lace; muslin dresses, beautifully trimmed, and white satin shoes. They sung psalms and hymns as they proceeded. When this part of the female procession reached the esplanade, they made a pause, and the different divisions sung in parts, those behind responding to those in the fore-ground. This scene was very interesting; and it was impossible to see so many elegant young ladies in this bridal attire, and to hear their harmonious voices chaunting sacred music, without the imagination being transported to 'the multitude having white robes and palms in their hands,' and to the 'harpers harping with their harps' which the Apocalypse presents to the scriptural reader. I felt how strongly the Roman Catholic religion addresses itself to the senses; and how calculated it is to obtain and preserve power over the multitude, since even I, a Protestant, am not insensible of the seductive and touching influence of some of its ceremonies.

"Each parish was preceded by a band of music, making, by its martial melody, rather a singular contrast with the religious chaunt which so soon succeeded to it.

"After this almost countless train of *white* females had slowly swept along, came a *sable* suit composed entirely of the married women, who were all in black, with the exception of a white veil. Madame de F. only, the lady of the first President, wore a black veil to distinguish her from the rest. Next followed two companies of men, who



had already taken their turn to carry the cross, two hundred in each division: a third company were relieved by a fourth, at the foot of the esplanade; the remaining six relieved each other at the various stations appointed for that purpose. At each of these places was erected a species of canopy, formed of high posts, festooned with evergreens and connected with wreaths of the same, intermixed with artificial white flowers; from many were suspended crosses formed of lilacs, stocks, &c.

"Then came the cross itself, the first sight of which was accompanied by loud cheers from the assembled multitude, crying, "*Vive la Croix, hurra, hurra!*" It was forty-five feet long; and the wooden figure of our Saviour was painted with the blood flowing from the wounds. It was to me an unpleasant spectacle, and I involuntarily closed my eyes. The artificers of the image it seems thought it really alive; and in consequence, declared to the Abbe Guyon that they would not nail it to the cross; which office the missionary was obliged to execute himself. M. Guyon was in this part of the procession, marshalling the men, giving the word of command, now jumping on the cross, then on the framework in the prosecution of his arduous office, and reminded me of David dancing before the ark.

"The bishop and clergy followed the cross; after them, the authorities, and last of all a regiment of soldiers and band. I have omitted to mention that two thin lines of infantry extended throughout the whole length of the procession, to keep off the crowd.

The procession took two hours in passing by the spot on which we were stationed; it consisted of fifteen thousand individuals; about sixty thousand were present, including the spectators assembled in different parts of the town to view it.

"To this immense multitude, M. Guyon addressed a few words of exhortation, first from the cross, and afterwards from a stone pedestal, which prior to the revolution, supported a statue. During this short harrangue, which lasted only a few minutes, this extraordinary man addressed an appropriate word of exhortation to every class of people present. He spoke to the Bishop and authorities, paying

them the highest reverence; to the clergy, the officers, the soldiers, the nobility, the merchants, the trades-people and artisans; the ladies, the females of the lower order; the young, the old, the rich, the poor. Above all, he exhorted them to concord, oblivion of parties, and past injuries, loyalty, religion, and universal charity.

"When the cross began to be raised, a general shout of acclamation burst from the assembled multitude. A young lady near me (who had escaped from the procession, alarmed by the vicinity of the horses) exclaimed, *Que c'est edifiant cela.*' I smiled internally, but reflected that it was well for her if she was edified."

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From the Christian Observer.

#### PRESENT STATE OF THE CHURCH OF ENGLAND.

THE Rev. Dr. Yates—who is entitled to the best thanks of the members of the Church of England for his diligent exertions in pressing on the public attention, several years since, the lamentable necessity of increased church-room, and whose suggestions were a principal cause of the formation of the Church Building Society, and the Act passed for effecting the same object—has just published a Letter to Lord Liverpool, on the patronage of the Church of England considered in reference to national improvement, the permanence of our ecclesiastical establishments, and the pastoral charge and clerical character. From his publications we shall extract some highly important statements relative to the present condition of the Established Church; principally as respects ecclesiastical residence and patronage. Non-residence, Dr. Yates considers, and justly, as perhaps the most serious evil with which our church has at present to contend. He remarks:

"Various deficiencies, erroneous arrangements, and imperfect ministrations, in the several preparatory and superintendant departments of clerical life, have been from time to time noticed and descanted upon; but the loud voice of public censure has been more particularly directed to the concentrated danger and powerful mischief, arising from the want of a due, and full, and efficient, and personal discharge of



the stated and implied duties of a parochial Christian ministry;—and this defect has been generally considered as originating chiefly in what is termed the non-residence of the clergy.”

The celebrated Consolidation Act (57 Geo. III.) like all former statutes, Dr. Yates admits, has failed of effectually securing clerical residence; though possibly it may have done something towards that desirable end, and might do more if the payment of the full stipend which it allots to curates were in every instance enforced by authority. The ‘public and detailed discussion of the subject,’ however, Dr. Yates allows, did much good; for ‘it awakened many slumbering consciences; alarmed many mercenary worldlings, and tended, more powerfully perhaps than the enforcement of the laws themselves has done, to the promotion of this most useful object.’

The present *extent* of non-residence amongst our clergy is perfectly appalling.

‘It appears, without comprehending cathedral churches and their preferments, that the number of parochial benefices in England and Wales may be estimated at twelve thousand, as included under the descriptive terms of Rectories, Vicarages, Perpetual Curacies, Donatives, and Chapelries; that these benefices are held by about six thousand seven hundred incumbents; that of these Incumbents about three thousand nine hundred hold one parochial benefice each person;—and that about two thousand eight hundred hold each more than one parochial benefice... The total number of incumbents being about 6,700;—if we suppose each of these incumbents to reside upon one of his preferments, which in all cases is not the fact, even that hypothesis will still leave about 5,300 parochial benefices necessarily without resident incumbents; and if we also estimate that about 600 benefices are, from other causes, without resident incumbents, the number of non-residences will be about 5,900,—nearly one half of the parochial benefices of the Church of England, at the present time, and under the operation of the present laws, without resident incumbents. And although the total number of benefices, and the total number of incumbents, given in the diocesan returns are not so large as the general statement, yet the

proportion of non-residents is still higher; as, according to the returns for the year 1813, there were 6,375, and for the year 1814 there were 6,804, non-resident incumbents; being an officially ascertained number considerably exceeding one half of the parochial benefices of the Establishment.”

The *causes* of this deplorable system of non-residence, Dr. Yates considers to be chiefly as follow:—

“The several modifications under which these causes present themselves may be chiefly comprehended within four leading heads, or points of consideration.

“I. The too often absent principle, in the want of a pious, a deep, and heart-pervading sense of the blessing of redemption, so grateful and predominant as to furnish the chief and commanding motives of action, and render the whole conduct subservient to the honor of God and the benefit of man.

“II. The too general prevalent principle of a regard to the occupations, the enjoyments, and the solitudes of *time*, so absorbing and overwhelming as to exclude from the general habits of life the practical influence which a due consideration of *eternity* must have upon them: and in its stead to give a cold technicality, a mere business-like temporal character, to the remunerations and employments, the offices and functions of clerical engagements.

“III. The nature, circumstances, extent, and present application of the remuneration allotted and set apart for the time, talents, and exertions, devoted, exclusively of other avocations, to the national instruction and improvement.

“IV. The manner in which the exercise of parochial functions is intrusted to individuals,—and the motives that originate and determine such selection and appointment.

“The two first of these points, though of very powerful and extensive effect, are not immediately and directly cognizable by ecclesiastical discipline or human legislation.

“The two latter, including every consideration respecting maintenance and patronage, being in a considerable degree tangible by law and regulation, are the points to which attention will be chiefly solicited.”



The principal cause of non-residence is clearly the present lamentable system of pluralities, as sufficiently appears from the above calculations, and a chief cause of these pluralities (abating the moral causes,) Dr. Yates considers to be the inadequacy of a large portion of our ecclesiastical benefices to maintain their incumbents in a reasonable degree of respectability and comfort. This inadequacy will very painfully appear from the following facts:—

“The result of my investigation is, that after all the improvements and augmentations which the liberality of the Crown, of the Parliament, and of individuals hath provided, there are no less than 4,809 benefices returned without fit habitations for the residence of an incumbent; and 4,361 benefices not exceeding the annual income of 150*l*. But these returns having been made in the year 1816, before the present depreciation in the value of all agricultural produce, parochial benefices have since suffered a reduction of at least 25 per cent. It may be necessary, in order to form a more accurate idea of the present state of the church establishment, to give an abstract of the preceding accounts reduced, as the benefices are in fact, full one fourth in their annual income.

Livings from £10 to £30 per ann.	422
—————30 - 60 - - - -	1,207
—————60 - 75 - - - -	645
—————75 - 98 - - - -	793

Benefices not exceeding 98*l*.  
*per annum.* 3,067

And if the 858 additional benefices returned to the Bounty Board be reduced in the same proportion, we may estimate that at least two thirds of them do not now exceed 98*l. per ann.*: this will give 572 to be added to the above, making a total amount, according to this estimation, of 3,589 parochial benefices not exceeding 98*l. per annum.*”

“It surely affords no occasion of surprise that much should remain to be effected when, upon an accurate estimation, considerable more than a third of the parochial benefices appear to be without a fit house for the residence of a minister, and nearly one half of them without an annual revenue of one hundred pounds. How lamentably insufficient this must be to the respectable maintenance of a liberally educated

public instructor, needs not any further enforcement to make evident.”

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*Extracts from a Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church in the United States.*

The Presbyterian Church, in the United States, embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New-England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New-York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependant on the Presbyterian Church for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the Gospel, and the administration of its ordinances; the patronage of Literary and Theological Seminaries; the religious instruction of the young, and the encouragement and maintenance of charitable institutions. Could we command an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the Gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is among those which are best supplied with the ministry of the gospel; but, in four counties within its bounds, more than 50,000 souls are represented as desti-



tute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our communion. In one city with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant ministry.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers, and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While, on these subjects, it does not accord with the design of this narrative, to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty five students. But the Board have still to detail the embarrassments under which it labours for the want of funds.\* The Theological Seminary at Auburn is yet in its incipient state, but represented as rising in

\* Will any of our congregations remain unmoved on this subject, when they learn from the Report of the Directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

prosperity. Its number of students, at present is thirteen.

The proceedings of this Assembly contain a distinct representation, on the education of pious and indigent young men, for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxiliaries; and those in particular of the Presbytery of Albany, which alone is represented as having expended about 1200 dollars for this object, during the past year.

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favor. Hitherto its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among christians on the duty of patronising this noble institution. The directors, have nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope, that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to enquire what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterian reports, it appears that the whole number of communicants belonging to our church has been much increased: but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.\* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the christian community, by gradual distillations of the Holy Spirit, or by that increase of his influences which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculiarly desirable; and the assembly would disappoint the churches under their care, if they failed to designate those which appear to have been the most remarkable. During the last year, the following congregations have been graciously visited:

\* According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that all the Presbyteries will be careful to send up their reports in the most perfect form.



viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Genessee, Sheldon, Orangeville, and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onandaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternutt's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals, in Brownville, Adams, and Watertown. In the Presbytery of Champlain, notwithstanding the many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian Church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance, and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New-York, the Rutgers-Street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbytery of Jersey, Newton and New-Brunswick, the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor and Athens. In the Presbytery of Philadelphia, Doylestown, Neshamony, Newtown, Deerfield, and Kensington. These revivals, together with the good order, and spirit of religious zeal, which prevail in the city of Philadelphia, render this a highly interesting part of our spiritual vineyard. In the Presbytery of New-Castle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are Fagg's Manor, Upper Octarara, Nottingham, Charleston, Pencador, St George's and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the College of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn., Mill Creek and the Flats. In the Presbytery of Hartford, New Castle, Slippery Rock, Long Run, New Salem,

Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath Schools and a system of visitation by several ministers. In the Presbytery of Grand River, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of Revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberridge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburg, Norfolk, Cumberland, Cubcreek and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which are spread around them, but of the reviving powers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

#### REVIVAL OF RELIGION IN TOLLAND.

*To the Editors of the Christian Spectator.*

If you deem the following account of the recent work of grace among the people of my charge, adapted to subserve the interests of truth and righteousness, you are at liberty to insert it in your useful publication.

ANSEL NASH.

In the year 1816, it pleased the great Head of the Church, to grant the people of this place, a season of refreshing from his presence. This revival was the means of bringing about seventy persons into the congregational church, and was evidently the commencement of a new era amongst us. After this time, however, a season of comparative indifference, as to the concerns of religion, ensued. At no period during the six years immediately succeeding, was there greater cause for lamentation over the lukewarmness and neglect of the great salvation, prevalent amongst us, than during the few months preceding the late out-pouring of the Spirit. It was often truly appalling to witness the small numbers who attended the stated worship of God on the Sabbath, as well as all other meetings for religious purposes. For almost six years, very few instances of hopeful



conversion—probably not more than five or six, were known to take place in the town. By degrees our state became such as apparently to justify the remark, that unless God should return and revive us again, we must soon lose the form, as we had already, in great measure, lost the spirit of religion. At this time, however, there were a few, who, it is believed, were disposed to weep over the moral gloom which surrounded them, and to pray earnestly for the effusions of the Holy Spirit. As they beheld the gradual diminution of the church, they were filled with painful apprehensions respecting the future maintenance of the institutions of christianity, and excited to look for relief and encouragement to the everlasting hills, whence cometh salvation. For a considerable time previous to the late revival, a little company of pious females had been accustomed to meet weekly by themselves to pray that God would revive his work.

Such was the religious state of this people, when the General Association of Connecticut held its meeting here in June, 1822. Previous to the meeting of this body, the people of God were exhorted to make it a subject of special prayer, that it might be attended with the divine presence and blessing. With this exhortation numbers were disposed to comply; and it was afterwards apparent, that the petitions, which were offered for this end, entered into the ears of Him, whose throne of grace is always accessible. So far as human instrumentality is concerned, the meeting of the General Association was the first cause of the religious excitement, which commenced a few weeks after. It was attended with great interest. Some have since remarked, that at the time to which I refer, they discovered in the apparent feelings of this people, symptoms, that good things were not only in store for them, but near at hand. Whether this remark would have been made, had not subsequent events led to it, may be doubtful. But we know the impression was made on the minds of some individuals, that the many fervent prayers then offered in our behalf, and the powerful preaching with which we were favored, would not be lost. For a season, however, no special ground of encouragement appeared. Still there was more of a spirit of prayer among those who delight in

Zion's prosperity, and a stronger hope that God would soon visit us in tender mercy.

The first visible change of feeling on religious subjects, was a lively interest taken in a work of grace in a neighboring town, united with a spirit of opposition to the work, and to the man, who was a principal agent in it, to which we had not been accustomed. To hear bitter and reproachful expressions respecting the servants of God and the operations of his Spirit, from those who had before manifested only indifference on religious subjects, was with some, matter of surprise and fearful apprehension. It was feared that infidelity and vice were about to rear their heads; that the rising generation were soon to be corrupted; and all traces of virtue and religion to be swept away. But on the minds of others, this unexpected appearance of opposition had a different effect. The more discerning regarded it as an omen of good. They saw in it, evidence that the consciences of sinners were beginning to awake, and believed that though the enemy was coming in like a flood, the Spirit of the Lord would lift up a standard against him.

Such was the state of things about the middle of July, when some young persons, influenced partly by their own feelings, and partly by the advice of christian friends, went to witness the work of grace in the neighboring town mentioned above, and to share in the religious instruction there enjoyed. Most of them went without any special seriousness on their minds; and, while on the way, some of them even remarked to one another, that they hardly knew why they were going. This visit was the means of good, which we trust will be remembered with joy and gratitude in eternity. Every one of these youths returned with some degree of religious impression; and they have all since made public profession of faith in the Redeemer. This was, properly speaking, the commencement of the good work which followed. In this manner were conveyed to this place those sparks, which were soon kindled into a glorious flame. During the two last weeks in July, the cloud of blessings, with which we have been refreshed, was evidently gathering over us. It was manifest, that the breath of the Lord from the four winds was beginning to breathe



on the valley of dry bones. A few were excited to inquire, what must we do to be saved? Religious meetings became more full and solemn. As yet, however, a revival of religion was the object of trembling hope and anxious expectation, rather than of actual enjoyment. The people of God deemed it prudent to make no mention of the anticipations which gladdened their hearts, except among themselves. They felt deep solicitude, lest all which appeared should prove as the early dew, or as clouds without rain.

Such continued to be our state till the evening of the first Monday in August. On this evening the tokens of the divine presence in the concert prayer-meeting, were so decisive, as to leave it no longer doubtful whether a work of special grace was begun. It was, without hesitation proclaimed, that such was the fact, and felt by all, that it could not be questioned. Some now began to rejoice in hope; the arrows of the King became sharp in the hearts of others; a deep and awful solemnity began to be extensively witnessed; the attention of many who had before cared for none of these things, was powerfully arrested. Most of the professed disciples of Christ, were greatly quickened. With some however it was a season of great and painful searchings of heart. They were brought to feel that God had come among us in his power and glory, and had found them unprepared. For a season, a sense of their coldness and backsliding caused them to taste of the wormwood and the gall, and, in all the anguish of a wounded spirit, to pray; restore unto me the joys of thy salvation. The distress endured by such, was, for a season, hardly inferior to that felt by those, who, for the first time, had their sins set in order before their eyes.

But though weeping endured for a night, joy came in the morning. In a little time, the people of God appeared united as the heart of one man in praying that his work might be advanced, and in rejoicing at beholding the triumphs of his grace over his enemies. Then were the displays of the grace of Zion's King marked with uncommon rapidity and power. Jehovah was seen, in a most signal manner, to take the work into his own hands, producing the impression on the minds of beholders, that all which men could

do was to stand still and see the salvation of God. During the second and third weeks in August not less than sixty persons professed submission to God. Of these, ten hopefully became subjects of renewing grace in one day. Scarcely could we enter a house in the centre of the town, without finding those, who were borne down with a sense of sin, or beginning to rejoice in hope. For these two weeks the people of God almost felt that they were enjoying a second Pentecost. But little secular business was done. It was most interesting to behold the youth collecting in little groups, and speaking to each other of the joys which they felt in view of what God had done for their souls, or uniting with older saints in prayer and praise. Among these were some, who, a short time before, had manifested decided opposition to the operations of God's Spirit.

From this time, instances of awakening and of conversion became less frequent, though a very considerable number of persons were apparently, afterwards brought from darkness into God's marvellous light. In the week including the last days of August, and the first of September, about fifteen professed their compliance with the terms of the gospel. After this, the work gradually declined, till some time in the month of December, when it is supposed the last instances of conversion took place.

I consider every attempt at an exact enumeration of those, who, at such a season, place themselves on the Lord's side, as extremely liable to mistake. But if I may venture an opinion respecting that which can be known only to Him, who searches the heart, I should estimate the subjects of the recent revival, in this place, at about one hundred and forty. With very few exceptions, they have continued steadfast in the faith, and nearly all of them now afford comfortable evidence, that they have been born of the Spirit. As might be expected, they have manifested strong attachment to one another. In some instances, breaches have been healed, and former animosities softened into love. From an early period of the revival, the converts have held frequent meetings for prayer and religious conference among themselves. For some weeks past, there have appeared among them and others professing godliness, an increased fervor of sup-



plication and engagedness in the service of God, exciting the hope, that he has still further blessings in store for us.

One hundred and six have united themselves to the congregational church, and about thirty others to the Methodist and Baptist churches. The greatest number received at one time is sixty-eight. This was the first Sabbath in November, a day of great solemnity and interest, and which will be long held in remembrance by the people of God.

As to the general features of the work, they are substantially the same, that have appeared in the recent revivals of religion in other parts of the country. It is not pretended that the mode, in which divine grace operates on the hearts of men, is the same in all: we know *there are diversities of operations while it is the same God which worketh all in all.* But I believe no person with us, has professed hope in his mercy, without first experiencing deep and pungent conviction of sin. In most instances the season of this conviction has been of short continuance, and it has been followed by joy and peace in believing. Some have been awakened to special concern for their souls, and returned to their former carelessness. This, however, has been the fact with but very few, who have appeared to be subjects of real conviction. Nearly all such have, in a short time, professed submission to God, and by their subsequent conduct evinced the sincerity of the profession. In general, when we have seen persons *pricked in their hearts*, it has been predicted, that the time was near, in which they were to be brought into the liberty of the sons of God, and the event has apparently verified the prediction.

So far as I have had opportunity to observe, the converts have received the truth in love. It has been highly gratifying to observe with what readiness they have been disposed to embrace the doctrines of grace. They have usually expressed a conviction of the truth of these doctrines, both from what the word of God has taught them, and from the teachings of the Spirit in their own experience. Where doubts have for a time existed as to the sovereignty, or the purposes of God, as the means of removing them, an appeal has been made to their own feelings with entire success. Thus it has been made manifest that by those

who love God, these and similar doctrines need only to be rightly apprehended in order to their being received with cordial approbation.

With regard to the subjects of this work, as well as the mode of carrying it on, God has evidently put honor on his own institutions. It is worthy of special observation, that it has been almost exclusively confined to those parts of the town, in which the people have been accustomed to give regular attendance on the stated means of grace. It is not in my recollection that a single individual has had a share in the revival, who has, in years past, wholly neglected the worship of God's house. The principal instrument employed by the Most High in carrying on the work, was the preaching of the gospel. The labors of those devoted men, whom in his kind Providence, he sent among us when they were peculiarly needed, were signally blessed to the spiritual good of this people. It was by their faithful instructions, their direct and powerful appeals to the heart and conscience, that sinners were awakened and brought to the Saviour. While we cherish a grateful recollection of their services, we would not forget that the excellency of the power is of God.

As we contemplate the glorious change, which has been effected in the state of society, as we behold so large a portion of the youth in our congregation, who were lately without hope, and without God in the world, now sitting together in heavenly places in Christ, we may well adopt the triumphant exclamation, *What hath God wrought!*

*Tolland, June 2, 1823.*

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#### DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$2,397 46 from April 13th, to May 12th inclusive, besides \$350, as part of the legacy, of the late Dr. Solomon Everest of Canton in this State, (2,750 having been previously acknowledged,) and a legacy of \$25 left by the late Miss Maria Manning, of Salem, Mass.

The Treasurer of the American Education Society acknowledges the receipt of \$1244,55 in the month of May.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$1734,31 during the month of May.



## Ordinations and Installations.

May 1.—The Rev. STEPHEN SAUNDERS, was installed pastor of the Church and society in South Salem, Westchester County, N. Y. by the North River Presbytery.

May 14.—The Rev. WILLIAM S. HEYER, was ordained by the Classis of Poughkeepsie, to the word of the Gospel Ministry, and installed pastor of the Reformed Dutch Church at Fishkill Landing;—the Rev. JOHN HENDRICKS, was ordained, at the same time, as an Evangelist. Sermon by the Rev. David S. Parker, of Rhinebeck.

May 15.—The Rev. STEPHEN BAILEY, was ordained pastor of the North Congregational Church and Society in Nantucket, Mass. Sermon by the Rev. Mr. Pratt, of Barnstable.

May 19.—The Rev. Messrs. CYRUS PITT GROSVENOR, and DANIEL SHEPARD were ordained in the Baptist Church, Charleston, S. C. Sermon by the Rev. Mr. Brantly, of Augusta.

May 22.—The Rev. NATHANIEL H. HALL, was installed pastor of the First Presbyterian Church in Lexington, Ken.

June 4.—The Rev. CHRISTOPHER MARSH, was ordained pastor of the Congregational Church and Society in Sanford, Maine. Sermon by the Rev. Asa Rand, of Portland.

June 11.—The Rev. JOHN CAIRNS WELCH, was ordained pastor of the Baptist Church in Warren, R. I. Sermon by the Rev. Daniel Sharpe, of Boston.

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## View of Public Affairs.

*Greece.*—The affairs of Greece are as favorable, if not more so, than at any former period. Only two or three places in the Morea remain in possession of the Turks; and in respect to some of these, the Turks were treating for a capitulation. At sea, the Greeks have met with almost uniform success. It is said that the Greeks are now offered large loans of money by Englishmen who have visited the Morea. If this is so, it is conjectured with much plausibility, that these offers proceed from the English Government with a view that Greece may become an independent power; and present a barrier to Russia in any future attempt which she may make on the English possessions in India.

*Slavery in Illinois.*—We have seen nothing in the domestic concerns of our sister Republics, more calculated to alarm the friends of liberty and humanity, than a recent attempt to introduce slavery into the state of Illinois. It will be recollected that by an ordinance of Congress for the Government of the North Western Territory, passed in the year 1787, it was provided 'that there shall be neither slavery nor involuntary servitude in said Territory, otherwise than for crimes, whereof the party shall be duly convicted;' and it was further declared by the authority of Congress, that this should be 'considered as an article of compact between the original states and the people and states in said territory, and forever remain unalterable unless by common consent.'

In pursuance of this ordinance the states of Ohio, Indiana and Illinois, formed from the North West Territory, have

inserted in their constitutions respectively, an article prohibiting the introduction of slavery; and they have hitherto had abundant reason to rejoice in their exemption from the greatest calamity in our country. During the last session of the Legislature of Illinois, an attempt was made to call a convention, the principal object of which was to do away the fairest feature in their civil polity, and introduce an evil which can never be rooted out, but must descend with increasing influence to the latest posterity. The subject is thus noticed in 'THE STATESMAN' a paper printed in New-York.

"A bold and deperate effort is making to introduce the curse of slavery into the free state of Illinois, and the first step towards the attainment of this purpose is marked with an abandonment of principle and upright legislation, exactly suited to the black design. The trick which has been resorted to by the friends of slavery in the legislature of that state, is of itself extremely disgraceful, and will fix a foul blot on her reputation, unless the people, with becoming indignation, disavow the act of their servant who seek to betray them into the polluting arms of slavery.—They must strangle the monster while they have the power, or he will spread desolation and misery, where now, freedom, security, and happiness, are enjoyed. It cannot but be a subject of deep regret to every benevolent mind, that at this age of the world, when a great and glorious struggle is about to commence in Europe in favor of the inherent and unalienable rights of mankind, against 'legitimate' tyrants and oppressors—when the civilized na-



tions of the earth are negotiating for the abolition of the slave trade, as the first step towards universal emancipation—at such a time, it must be a subject of grief to every American, that in the country where Liberty has chosen to dwell, one of the confederate states is engaged in an effort to introduce slavery and its train of demoralization and misery. We will not, however, believe that the virtue of the people of that state can be made to yield to the cupidity of those who are blind to the dreadful calamity they would inflict. They will reflect on the ruinous consequences of the rash deed they are urged to commit; they will reflect that if slavery is permitted to take root in their free soil, it will soon spread its blighting influence over every department of society, and it cannot be eradicated for ages; and they will not incur the awful responsibility of entailing so great an evil on the present and future generations.

A bare majority of the legislature have passed a law to try the question for the call of a Convention to alter the constitution of the state; and we have it on the authority of a spirited, able and solemn protest of the minority, that the supreme object proposed to be accomplished, is the extinguishment of an essential feature of that Constitution and the *establishment of slavery*, as part of the civil polity; that a systematic design is formed to expunge the fairest feature of the Constitution—‘there shall be neither slavery nor involuntary servitude.’ The projectors of this plan, and the chief laborers in the unholy vocation, have not hesitated, in the first act toward the accomplishment of their object, to resort to an expedient, which as legislators and men should crimson their cheeks with shame, while it indicates that a most desperate effort will be made to subdue the virtue of the people.

‘We will give you, fellow citizens,’ says the Protest, ‘a brief narrative of some of the leading measures adopted to ensure the success of the convention question; and leave it to you to pronounce your sentence of approbation or censure. It was openly and boldly avowed by some members that the session should never close until the question had succeeded; that they would sit here the whole summer, rather than be defeated. To accomplish the object it became necessary to remove some obnoxious member and introduce a new one, who would accommodate his vote to the exigency of the occasion. A pretext is

sought for, and soon found. The seat of Mr. Hansen, a member of the House of Representatives from Pike county, had been contested by Mr. Shaw from that county, in an early part of the session. The subject underwent a full investigation, and it was decided that Mr. Hansen was entitled to the seat. After occupying it for ten weeks, he was removed to give place to Mr. Shaw, who it was perfectly well understood would vote for a convention; and *thus the measure succeeds!* The course of proceeding adopted for his removal was as extraordinary as the object in doing it. On Tuesday the 11th inst. the question for a convention was taken in the House of Representatives, and failed by one vote—a former decision of the House, several days previous, having negatived it by two. The advocates for a convention, however, unwilling to be defeated by this distinct and second expression of the will of the legislature, make another and more desperate effort to sustain a desperate cause. The vote of Mr. Hansen on Tuesday, stood recorded against a convention. On the morning of the next day a re-consideration of his right to his seat eventuates in his removal, the introduction of Mr. Shaw into the House as a member, and in the success of the convention question.’

Such is the disgraceful trick which has been resorted to by those appointed to watch over the liberties and promote the welfare of the people, for the purpose of introducing slavery into Illinois. An exposure, in a bold and manly style, of these unrighteous proceedings, by a writer in the Illinois Intelligencer, produced a resolution in the House, by vote of 17 to 15, that the editors forthwith inform the House who was the author of the article signed A. B. charging the legislature with corruption and dishonesty. It does not appear, however, that the legislature ventured to do more than resolve. The article concluded in these words.—‘I trust in God he will not permit these fairest portions of his earth, to be trodden for ages to come by the foot of slavery: that he will not suffer them to be desolated, by the greatest evil that ever escaped from Pandora’s box. I trust there is a redeeming spirit in the people of Illinois—a deep toned moral feeling on this subject, which on the day of trial will raise its voice upon the banks of the Ohio river, and proclaim to slavery, ‘Hitherto shall thou come and no further, and here shall the arm of thy oppression be stayed.’’

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## Answers to Correspondents.

Y. J.; C. G. L.; and several communications without signatures have been received.